The Christian Century

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Will the Baptists Go To Atlanta?

By Russell Conwell Barbour

Preface to Paranoia

By Harold E. Fey

A Scorched Earth Policy for Chinese Missions?

The Forward-Looking Presbyterians

Editorials

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In This Issue

HAROLD E. FEY

a frequent contributor to The Christian Century, is executive secretary of the Fellowship of Reconciliation and a leader in the American peace movement. Mr. Fey's article closes a series on the present status of the pacifist position.

RUSSELL CONWELL BARBOUR

is the pastor of the First Baptist Church in Nashville and editor of the *National Baptist Voice*, published in that city.

JOSEPH W. CONARD

is the Pacific coast representative of the American Friends Service Committee, a member of the west coast steering committee of the National Peace Conference and secretary of the Institute of International Relations at Mills College, Oakland, Calif.

WILLIAM C. GRAHAM

is professor of Old Testament in the University of Chicago. Dr. Graham is the author of many books in his field, among them *The Meaning of the Cross, The Prophets and Israel's Culture*, etc.

Coming

H. C. Englebrecht, one of the authors of the memorable *Merchants of Death*, has been making a study of the duties of the army chaplaincy, as conceived by the war department. The results are startling. . . . How do European papers report American affairs? Are they any more realistic and reliable than are American papers in their treatment of European developments? Edwin Muller answers in "America Through the Looking-Glass."

The CHRISTIAN CENTURY

June 15, 1938

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Calendar of Coming Events

June 9-16. Y.M.C.A. and Y.W.C.A. Student Conference, King's Mountain, N. C.
June 9-18. Oklahoma Institute of International Relations, University of Oklahoma, Norman.
June 9-18. Y.M.C.A. and Y.W.C.A. Student Conference, Blue Ridge, N. C.
June 10-18. Y.M.C.A. and Y.W.C.A. Student Conference, Eagles Mere, Pa.
June 10-19. Y.M.C.A. and Y.W.C.A. Student Conference, Seabeck, Wash.
June 10-22. National Cooperative Recreation Summer School, Hull House Camp, Waukegan, Ill.
June 11-19. Y.M.C.A. Student Conference, Lake Geneva, Wis.
June 12. Norway Friends' Yearly Meeting, Stavanger.
June 12-Sept. 11. Summer auditorium program, Ocean Grove, N. J.
June 13. Synod of the Potomac of the Reformed Church in the United States, Frederick, Md.
June 13-15. Institute for Town and Country Clergy, College of Agriculture, Rutgers University, New Brunswick, N. J.
June 13-20. Y.M.C.A. and Y.W.C.A. Student Conference, Sebago Lake, Me.
June 13-22. Carolina Institute of International Relations, University of North Carolina, Chapel Hill.
June 14. Minnesota Methodist Episcopal Annual Conference, Owatonna.
June 14. Pacific Northwest Episcopal Conference, Aberdeen, S. D.
June 14-18. Youth's Temperance Council Encampment, Camp Wa-Shun-Ga, Kans.
June 15. California Methodist Episcopal Church Annual Conference, Stockton.
June 15. Michigan Methodist Episcopal Conference, Albion.
June 15-22. Congregational and Christian General Council, Beloit, Wis.
June 15-25. Lutheran Synod of Missouri, Ohio, and other states, Delegate Convention, St. Louis, Mo.
June 16. Public Meeting, New York Branch, Women's Foreign Missionary Society, New York City.
June 16-25. Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.
June 17-19. Youth's Temperance Council Encampment, Mission Farm, Medicine Lake, Minn.
June 17-21. Canada Conservative Friends' Yearly Meeting, Norwich, Ontario.
June 18-23. Student Christian Movement, Berea College, Berea, Ky.
June 18-24. Summer School of Missions, Winona Lake, Ind.
June 18-30. Student Peace Service Institute, Lincoln University, Lincoln, Pa.
June 19-25. Pacific Conference of the New Education Fellowship, University of Hawaii, Honolulu.
June 19-29. Pacific Northwest Institute of International Relations, Reed College, Portland, Ore.
June 20. Florida Methodist Episcopal Annual Conference, High Springs.
June 20, 21. Lutheran Deaconess Conference, Philadelphia.
June 20-24. Youth's Temperance Council, Erskine College, Due West, S. C.
June 20-25. Presbyterian Young People's Conference, Grove City College, Grove City, Pa.
June 20-26. Evangelical Lutheran Augustana Synod, Biennial Convention, Brooklyn, N. Y.
June 20-July 1. Mid-West Institute of International Relations, North Central College, Naperville, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

HAS the United States reached a point where sons must fight their fathers, and fathers their sons, for a place in the ranks of the employed? Information carefully gathered by the Associated Press suggests that if this is not the case today, it may easily become so tomorrow. This great news-gathering agency finds that WPA rolls show the highest incidence of unemployment among men under 25 and over 40. And it finds that the close of the school year will intensify the struggle between high school and college graduates eager to find a place where their talents can be put to work and men of mature years determined to keep from being thrown on the industrial scrap heap. The plight of the man over 40 has been discussed for years; not as many are aware of the plight of the young graduate. But such figures as the A.P. has been able to collect suggest that, while the number of college graduates has this year gone up to 148,000, the number of jobs available for them is as much as 75 per cent below last year. Harvard reports "not many" jobs waiting for its 700 graduates; Cornell declares opportunity "the lowest in four years"; Purdue says that only a quarter of the graduating class will be immediately employed; Chicago finds openings "40 to 60 per cent below last year"; Missouri admits that employment prospects for its graduates are growing "steadily worse." Nothing that is being done today, either in pump-priming or in providing relief, gets at the roots of this tragic conflict between age groups.

Must Sons Battle Fathers For Chance to Work?

New St. Lawrence Project for Power and Navigation

THE PROPOSED St. Lawrence waterway project assumed larger dimensions a few days ago when Secretary Hull submitted to the Canadian government a draft treaty to serve as a basis for the negotiation of the final treaty upon which he hopes the two governments will agree. It is a very comprehensive proposal, including an international power dam at the rapids above Montreal, a canal around the rapids on the Canadian side (to be built by Canada but paid for by the United States), the development of additional power at Niagara Falls, and a 27-foot waterway to enable ocean-going vessels to penetrate into the heart of the continent as far as Duluth. The exploitation of extensive deposits of iron ore in the northern part of New York, apparently as a government enterprise, is also a part of the plan. The estimated cost to the United States is $225,000,000. Even engineering experts will hesitate before expressing an opinion on the practicability of the proposal, and responsible economists may well be even more cautious in passing judgment upon the soundness of such an investment and in evaluating its total economic consequences. Only the politicians can speak immediately and with confidence either for or against it. The layman, who is neither engineer, economist nor politician, can only reflect apprehensively that projects which contemplate cheap power and improved navigation have always lent themselves favorably to political jugglery and have frequently gained popular support by promising widely distributed benefits which failed to materialize according to the prospectus. Cheap power for New York is a tangible advantage. But the middle west may think twice before being profoundly stirred by the hope of seeing ocean liners at the docks of Buffalo, Cleveland, Detroit, Chicago and Duluth. It is just possible that the 27-foot waterway is merely bait to catch support for the power project.

Still Chasing an Old Illusion

WITH the approval of President Roosevelt, the undersecretary of state, Mr. Sumner Welles, took the unusual step on June 3 of calling in the press to receive a statement condemning the sort of warfare now going on in Spain and China. "Public opinion in the United States," said Mr. Welles, regards the bombing of civilian centers "as barbarous." Such slaughter as has rained from the skies on the people of Spain and China, it holds to be "in violation of the most elementary principles of those standards of humane conduct which have been developed as an essential part of modern civilization." Mr. Welles was un-

doubtedly correct in his estimate of American opinion. But the Welles statement was immediately tied up, at the department of state, with a speech which Secretary Hull made on the same day at Nashville. In this speech the secretary of state incorporated the direct proposal: "With the use of armed force assuming the aspect of scarcely imaginable brutality, we are prepared to join with other nations in resuming and vigorously carrying forward the work, so auspiciously begun at the Hague two generations ago, of humanizing by common agreement the rules and practices of warfare." Here an old illusion bobs up again —the illusion that modern war can be transformed into a chivalrous affair by drawing up paper rules to bind the combatants. One would think that Mr. Hull's own reference to the work of the Hague conferences would be enough to warn him as to the fatuous nature of the effort to "humanize" warfare. Neither the rules for land warfare drawn up at the Hague, nor the rules for naval warfare incorporated in the 1909 Declaration of London, proved of the slightest importance when nations found themselves fighting with their backs to the wall. Nor will such attempts to "humanize" warfare prove able to control the conflicts of the future. No nation will permit its chances for victory to be diminished by a refusal to use any weapons or fighting methods which give promise of effectiveness. The only way in which to protect humanity from the barbarisms of warfare is to end war. War cannot be civilized.

French Towns Bombed by Planes from Spain

HOW LITTLE effect such appeals for the "humanization" of warfare have was graphically illustrated when the Japanese and Spanish rebels replied to Mr. Hull's speech and Mr. Welles' warning by an immediate redoubling of their bombing of civilian centers. The Japanese launched a continued series of attacks on Canton following the American remonstrances. Reports from that south China city indicate that many of its thickly populated streets have been turned into shambles. At the same time, the air raids launched by fliers supporting General Franco reached a new peak of audacity. On June 5 nine bombers flew sixty miles into French territory and after slowly reconnoitering at a low altitude dropped their loads of bombs on a hydroelectric line between the French villages of Ax-les-Thermes and Orgeix. Within 24 hours after that, bombers from the Spanish side of the border twice more flew over French territory. By the time of the third flight, French antiaircraft batteries had begun to go into action against the air raiders. Under other circumstances such air raids and bombings might easily lead to war. But the French are determined not to become involved in war with their fascist neighbors over Spain. They have reacted to this invasion with admirable restraint. Premier Daladier has taken personal charge at the scene of the bombings; the press is carefully refraining from stirring up popular excitement; the government studiously refers to the invading planes as of undetermined nationality. In reality, of course, the only question with regard to the nationality of the French invaders is as to whether they were Italian or German. The proximity of German flying fields to that portion of France raided by the Franco fliers makes it seem likely that the outrage was committed by Germans. But the nationality is of minor importance. What matters is the proved readiness of the fascists, in their desperate gamble for a long-delayed victory, not only to bomb defenseless civilian centers in Spain but to attack a peaceful neighboring state. The ghastly business shows, perhaps more clearly than any previous incident, how near Europe is to collapse into barbarism. Talk about "humanizing" warfare under such conditions is a waste of breath.

Mississippi Court Renders Justice To a Negro Farmer

A VERDICT handed down by the supreme court of Mississippi last week may take on historic significance in the south. It strikes at one of the oldest and most indefensible social abuses known in that region. A Negro tenant farmer on a plantation in Washington county brought suit in the courts against his plantation landlord, charging that he had been defrauded in his accounts at the plantation store. This suit was in itself a sign of the social stirrings which are taking place in the cotton country, and indicated the influence which the growth of the Southern Tenant Farmers Union has already had on the sharecroppers. The Mississippi supreme court, when the case finally came before it, ruled that Less Taylor, the Negro, should collect $2,279.91 from his landlord, holding that the landlord had forfeited both interest and principal, having "charged and collected more than 20 per cent per annum" on the note Taylor had given for supplies advanced. Many a delta landlord is likely to find in the verdict added proof that red ruin and revolution is sweeping over the south. What is the country coming to if a Negro sharecropper or tenant farmer can't be mulcted with impunity at a plantation store? Our readers are familiar, we are sure, with the system whereby the tenant buys his supplies at the plantation store, giving a note in payment. The cost of these supplies is then charged against the cotton crop which the tenant is making. Itemized accounts are seldom rendered, and the tenants and sharecroppers—often illiterate—have usually felt forced to accept without question the landlord's accounting at the end of the cotton season. But there has been widespread discontent over the frequency with which store accounts came out in such a way as to leave the tenant either barely even with his landlord creditor or in perpetual debt. Frequent doubts have been cast on the honesty of the plantation accounting. The highest court in Mississippi has now not only lent credence to these doubts, but it has offered the most exploited group in the south hope that it can obtain protection and justice from the courts.

Civil Liberty in a 'Catholic City'

SO OFTEN has Mr. Norman Thomas been howled down, rotten-egged, dragged out and maltreated when attempting to make a speech in Mayor Hague's Jersey City or neighboring towns, that he must realize by this time that there is at least a violent and vociferous element in that part of New Jersey which does not wish him to speak. But Mr. Thomas, being the persistent person he

is, with a deep attachment to the American principle of free speech, does not consider that his right or anyone's right to speak is determined by mob tactics. Jersey City is still on the map of the United States, though it has abandoned the American tradition, and Mayor Hague is still the vice-chairman of the Democratic national committee and unrebuked by the head of his party, who is also President of the United States. But another aspect of the matter comes to light, which makes it appear that Jersey City is not Mayor Hague's feudal domain to quite the degree one might have supposed. Speaking at Newark, Mr. Thomas read from a press report of an address delivered by Mr. John A. Matthews, a New Jersey chancery court advisory master, at a dinner in honor of a Roman Catholic priest of that city. Mr. Matthews is quoted as deploring the conduct of "those who come to *Catholic cities* to spread ungodly doctrine." Jersey City is indeed a "Catholic city" in the sense that 80 per cent of its population is reported as Roman Catholic. So what? Does that mean that the priestly representatives of that church feel themselves authorized to set up within that city a censorship upon the opinions that may be expressed within its limits? Much higher ecclesiastical authorities than Mr. Matthews—who is, in fact, no ecclesiastical authority at all—have stated with startling frankness the limitations that would be set to non-Catholic utterances in a Catholic state. Spokesmen for the same point of view have recently defended, in the columns of The Christian Century, the proposition that only what the church declares to be true has a right to be heard. The problem of free speech is a very live issue. Roman Catholics, whether priests or laymen, do their church a great disservice by joining hands with a man like Hague to eliminate civil liberty from a "Catholic city."

Japanese Press On Toward Hankow

THE NATURE of the war in China has become very clear during the last two or three weeks. On the one hand, the Japanese go on winning victories in the field in almost uninterrupted fashion. Occasionally the Chinese make a stand, and the Japanese rate of advance may be held up for a few days or even weeks. But when a sufficient number of reinforcements, both of men and war-making materials, have been brought up, the Japanese steam-roller rumbles ahead inexorably toward its goal. That goal is at present the capture of Hankow, China's temporary capital and the heart of her steel industry. It now looks as though Japan would certainly take the city, perhaps in a few weeks, or at least by the end of the summer's campaign. On the other hand, however, the Chinese are turning increasingly to guerrilla warfare. Losing fewer men every week in positional fighting, they are withdrawing into inaccessible positions to harass the Japanese flanks and to make the Japanese occupation of "conquered" territory economically worthless. The war has therefore become a contest to see which kind of fighting can first wear out one of the combatants—the regular military advances of the Japanese or the guerrilla harassments of the Chinese. As to the probable outcome of such a struggle, a series of recent uncensored dispatches from Hallett Abend to the *New York Times* is enlightening. Mr. Abend says that the Japanese have recently been forced to shift a large part of their Manchukuan garrison to north China. It is safe to say that no weakening of the Japanese strength in that highly strategic and important area would have been permitted had not the military position in China grown critical. Moreover, Mr. Abend found that in those parts of north China which Japan apparently conquered with ease a year ago, "the Japanese mandate rarely runs beyond the range of the Japanese guns. . . . Order and security exist only where Japanese soldiers are stationed along rivers, railways and canals. In many places this security endures only in daylight and ends abruptly at nightfall, when raids occur." No partisan of China, Mr. Abend ends his survey of the Japanese-occupied regions by saying: "For the first time since the outbreak of hostilities nearly eleven months ago, the writer begins to doubt that Japan will emerge profitably victorious from this undeclared war."

Mr. Clinchy Warns the Church To Stay Poor—and Free

FEW Americans are better informed about relations among the various racial and religious groups in our population than Everett R. Clinchy, executive director of the National Conference of Jews and Christians. We may well take seriously, therefore, the warning contained in his semi-annual report, just published, that anti-Semitic, anti-Negro and anti-Catholic sentiment is increasing, although it is reassuring to be told that "the main stream of American thought continues along democratic lines." Mr. Clinchy has just returned from a two months' stay in Germany, Austria and other European countries. On the basis of his observations there he offers this counsel to the American church and synagogue:

1. Steadfastly maintain the American separation of church and state. While individual church and synagogue members should be politically active and responsible citizens, as a matter of course, the religious societies must be nonpolitical. Without doubt, a degree of dependence upon subventions of the states has created difficulties for the churches in some other lands.

2. Intransigently maintain the fact of the sovereignty of God above the state, and the supreme worth of the human personality.

3. Watch lest the churches become too rich. Let the churches avoid such degree of entanglement with the status quo as to become apologists for things as they are and neglect their prophetic function.

4. Develop the conference idea among religious citizens. Neighborhood round tables, together with local cooperative acts which insure the rights and liberties of all Christians and Jews, reduce national tensions. Americans must increase trust and understanding among Catholics, Jews and Protestants, for we have a community of interests, and common antagonists.

5. The religious people of America must translate their faith in the fatherhood of God and the brotherhood of man into a working democratic economy lest the marching boots of revolution tramp our roads too. Religious people, before all others, should be aware that the best guard against nazi, communist and fascist propaganda is to produce an American social order better than these can promise.

Every one of these five items is worthy of an editorial, but particularly arresting are the third and the last. Mr. Clinchy sees that only as religion, free from dependence upon any political or economic system, aggressively commits itself to the building of a just, and therefore new, so-

ciety can it hope to escape the fate of becoming either the tool or the victim of some kind of secular totalitarian order. One wonders to what extent the National Conference of Jews and Christians, a largely middle class organization, will agree with such a description of the situation confronting the churches.

A Scorched Earth Policy for Chinese Missions?

SHALL the Christian enterprise in China adopt the "scorched earth" policy which has become the accepted program of the Chinese government? As our readers know, the government has ordained that, as Chinese armies withdraw before the advancing invaders, all inhabitants are to withdraw with the soldiers, all crops are to be destroyed, all highways and other means of communication torn up, and the land left a desolation. The Japanese are thus to find themselves without a population to exploit in a region unable to support the invading armies. Should the Christian enterprise adopt a similar or parallel policy, moving its centers westward as the Chinese government and that portion of the Chinese public which shares the government's fate moves west? In one form or another, this has recently become a major question in church and mission circles in the Far East.

It is natural that Christian missions in China should be perplexed as to what course to follow. Many of the mission stations have been destroyed. Churches have been used as stables and garages and barracks, their pews and window frames broken up for firewood. Schools have been bombed, hospitals occupied, residences looted. Congregations have been scattered. Missionaries are today to be found everywhere except at their registered addresses. Most of them are very busy, generally caring for refugees. Many Chinese feel that missionary service and the Christian witness has never been more effective than during the past six or eight months when it has been expressed in these forms of helpfulness. Such missionaries as are carrying on their accustomed work of teaching or surgery or nursing are likely to be laboring in new surroundings, frequently with an entirely new group of associates. A Southern Presbyterian doctor will relieve a Northern Methodist in a union hospital, while a Disciple will help out in a Methodist hospital and a Methodist renders aid in an Anglican institution.

Most of these arrangements, however, are regarded as temporary. The general attitude of mind among the missionaries is one of hopeful waiting to get back to the old job as soon as possible, so that the threads of activity can be picked up where they were dropped when the bombs began to fall too thickly or the orders came to evacuate. Important posts sometimes remain unfilled because so many refuse to tie themselves to a permanent assignment that would prevent return to former work as soon as a military pass can be obtained or communications open. Emergency and temporary service is eagerly accepted. But it is with the distinct understanding that no permanent obligations are to be involved.

Now that the American government has protested to Japan against the refusal of military authorities to permit the return of Americans to property located in regions supposedly under Japanese control, and the Japanese have replied by beginning to issue passes, it is likely that the movement will be accelerated toward a return to the pre-war missionary status. The very devotion of the missionaries to their work feeds the belief that loyalty to their calling requires them to return to their former residences, there to resume the type of work they were carrying on when the storm burst a year ago, with all the denominational associations to which they have become accustomed. But there are certain Christian leaders in China who are questioning this assumption. Among those who thus question, Chinese Christians are conspicuous.

The old and ever-puzzling problem involved in national loyalty makes its presence felt in this matter. Take, for example, the experience of the Christian schools which have been kept running in north China. These schools are, as a matter of fact, about the only ones that have survived the Japanese occupation. They report large enrolments. They have accommodated themselves to such regulations as the invaders have promulgated, and some have even accepted subsidies from local governmental authorities, believing their service as much needed as ever. It has not been an easy course that they have chosen; for many of the teachers it has involved indescribable humiliation. Only the highest Christian and patriotic motives—a determination to continue to serve the Chinese who have remained in the occupied section—could have sustained these educators in following their chosen course. Nevertheless, by many superpatriotic Chinese they are accused of consorting with the conqueror. These nationalistic critics insist that a true regard for China's future would have involved a refusal by missionary educators to conduct schools according to Japanese regulations or to teach young Chinese from the Japanese-edited textbooks.

Such word as comes with regard to missionaries who have been allowed to return to their stations in central China shows the difficulty of their position. Some of them are doing a stupendous amount of relief work. But some are almost prisoners in their mission compounds. If they are allowed to leave the premises at all, even to attend church, it is under Japanese military guard. Every Chinese who calls on them is subjected to search or examination. In some instances such missionaries have tried to keep groups of Chinese under their immediate care, or have urged them to return to their farms after receiving assurance from the military authorities that they would not be molested. But such efforts do not get far, for they are likely to put the missionary in a double false light. By the Japanese, he is held responsible for the complete quiescence of Chinese over whom his control is very shadowy. By the Chinese, he is looked at askance as one who would make terms with the invader.

The attempt to maintain or re-erect mission work on a pre-war basis has also raised again, and in dangerous form, the issue of foreign "sovereignty" in the Chinese church. Recent years had seen commendable progress toward the nationalizing of the Christian enterprise in China. Until the Japanese flood came, American and British flags were seldom seen over mission schools and churches; Chinese

school principals were in charge and Chinese boards of managers were step by step acquiring property holdings as well as the direction of institutions. The Christian enterprise, in other words, was well on the way toward flowering in a truly Chinese church. But this movement is now receiving a serious setback. Musty title deeds are dug up to prove that buildings and lands belong to foreign mission boards and should therefore be exempt from military occupation. Schools are declared to be British or American, and it is asserted that they can therefore give such courses or use such textbooks as they please—or as the missionaries please. The very foreign flags that fly over the refugee compounds, symbols of mercy that they are, serve to drive home the foreign nature of the missionary enterprise.

These are the reasons, therefore, why some missionaries and more Chinese are urging that Christian missions and churches should adopt the Chinese government's policy and completely evacuate the occupied areas. This attitude lay behind the recent organization in Hankow, the temporary capital, of the National Federation of Christians—the organization under whose auspices, it may be noted, Generalissimo Chiang Kai-shek made the address which was translated in last week's issue of The Christian Century. The organization of this new body is probably not a conscious revolt against the central bodies which have formerly headed up the Christian enterprise. But it is felt by many Chinese that the older bodies—like the National Christian Council, or the National Committee of the Y.M.C.A., or the Christian Literature Society—with their headquarters in Shanghai, have become detached from the national life, inclined to compromise with the Japanese for the sake of being let alone, and hence are no longer capable of serving the church in unoccupied China.

Such Chinese feel that to carry on Christian educational or medical institutions under the direction or surveillance of the Japanese is to assist the invader in establishing permanent control, by restoring that normal functioning of institutions which is so essential to Japan's ultimate aims. Nothing less than a "scorched earth" policy for the Christian movement will satisfy these patriots. As long as Japan remains in control of any territory, they will insist, let the missionaries stay out of that territory, not contributing in the slightest degree to administration under Japanese auspices.

Are the Chinese who argue in this fashion right? A considerable number of missionaries believe that they are. The problem is too intricate to be passed on with confidence at this distance. But there are certain elements in the situation which appear fairly clear, even when viewed from across the Pacific. It seems clear, for example, that whatever the outcome of the present fighting, a new China will have to be reckoned with. If Japan should win—an outcome we do not expect—this will be one kind of China; if China wins, it will be another kind. Either way, it will be a new China. In this new China, certain tasks with which missions have been much concerned will be given to other hands. Primary education, to cite but one illustration, will almost certainly be among them. The possession of large amounts of property by foreign religious corporations will as certainly be ended. And—again without regard to which side wins—attention will be centered on the intensive development of hitherto neglected and sparsely populated regions, because of the vital part which these regions are playing in the present struggle and the exodus of fleeing populations into them.

Such things being true, it would appear that the Christian enterprise in China confronts a situation more fluid than it has known for generations. If change is needed, change can be brought to pass more easily than at any time within the memory of the missionaries now in service. With a new China in prospect, it would seem reasonable to expect that there will be many aspects in which the Christian enterprise may wisely be refashioned. With the old China disappearing in the crucible of war, arguments in favor of a complete restoration of the missionary *status quo ante* sound exceedingly unconvincing.

Forward-Looking Presbyterians

THE PRESBYTERIANS are a forward-looking people. They are more keenly aware of their past than some other Protestant bodies, and more sensitive to their historic commitments to doctrines and even to phrases coined in the first age of the Reformation and no longer commonly current. They are reluctant to abandon anything that their fathers have found edifying and slow to change inherited theological formulas even when new insights render them not comfortably tenable. Yet their faces are forward and they do move, though cautiously.

During the latter part of May, the two great Presbyterian bodies were much in the public eye because of the sessions of their general assemblies—at Meridian, Mississippi, that of the Presbyterian Church in the United States (vulgarly known as the Southern Presbyterian Church because all its congregations and institutions are in the south); at Philadelphia, that of the Presbyterian Church in the United States of America (even less accurately called Northern, for it has churches and colleges in the south as well as in the north).

Discussion at Meridian and newspaper publicity given to the southern assembly were centered upon certain proposed changes in the Confession of Faith and in the questions and answers of the Larger and Shorter Catechisms which, according to the inexpert generalization of the correspondents and headline writers, implied an abandonment of the doctrine of predestination. To the non-Calvinistic mind of The Christian Century, it is a pity that this was not true. But it certainly was not.

The actual changes approved by the assembly were far too numerous and intricate to be given here in detail. They were significant, but not revolutionary. For example, the "love" of God was added to his "wisdom, power, holiness, justice, goodness and truth" as divine attributes enumerated in an answer in the Shorter Catechism. Doubtless love had been taken for granted before. But it would seem that no catechism could be too short to have room for that little word if it undertakes to define the nature of God at all. Leaving it out was like omitting the bill of rights from the Constitution; but the amendment in that case came more promptly.

More striking, and the ground for the impression that the doctrine of predestination had been liquidated, was the omission of paragraphs III and IV in Chapter V of the Confession of Faith. These are the paragraphs which state, in most uncompromising and unambiguous terms, that "by the decree of God some men and angels are predestinated unto everlasting life and others foreordained to everlasting death," that the individuals who are to receive this blessing or doom are particularly and unchangeably designated, and that the number in each class is fixed beyond the possibility of increase or diminution. This is an unnecessarily odious statement of a proposition which, even if true, could scarcely be known, and even if known could scarcely be a useful article of faith. To require a man, as a condition of entering the ministry, to believe that nothing he may do can possibly make any difference in the number or the particular individuals who will be saved and lost, seems like assuring the young minister of the futility of his work before permitting him to enter upon it.

But the argument in favor of striking out these paragraphs did not rest upon a denial of the doctrine of predestination, and Presbyterian interpreters of the action assure us that such was not the intention. The correctness of this view is proved by the paragraphs that were retained. Paragraphs V and VII of the same chapter, after some ameliorating modifications, read thus:

> Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto his everlasting glory, out of his free grace and love alone, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace. . . . The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, and in the exercise of his sovereign right, to pass by, and to leave them to the consequences of their own sin; to the praise of his glorious justice.

Even this, stern as it is, is better than it was. The "rest of mankind" which is now "left to the consequences of their own sin" was formerly "foreordained to dishonor and wrath."

Later, in Chapter X of the Confession of Faith, amended paragraphs declare that elect persons who do not have the benefit of "the ministry of the Word" will be saved anyway "by Christ through the Spirit," while the non-elect, though they may hear the Word and "have some common operations of the Spirit," still can "never truly come to Christ and therefore cannot be saved." As to the non-elect to whom the Word does not come, their case is even more hopeless. "Much less can men, not professing the Christian religion, be saved in any other way whatever than by Christ, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess."

It must be evident from these citations that the Presbyterian Church in the United States is still strongly Calvinistic in its articles of faith. Yet the fact that its general assembly has deemed it wise to recommend changes to soften, if not to weaken, the predestinarian doctrine and to obscure the inhumanity of it, shows that its face is forward. This assembly also adopted a resolution, in accordance with a 48 to 38 vote of the presbyteries, to remain out of the Federal Council. A permanent committee on cooperation and union with other Presbyterian bodies, set up last year, was reconstituted and continued.

The Southern Presbyterian body, ranking high in culture and intelligence, is among the denominations which suffer from regionalism. It began life in 1861 as "The Presbyterian Church in the Confederate States of America." When the war was over it changed its name and broadened its base to some extent by the inclusion of some border presbyteries and synods of the Old School. But it has never overcome its geographical limitations. It has remained regional in thought as well as in location. Yet a day has now come when the welfare of the kingdom of God requires an ecumenically-minded church. The period of regionalism in American church life is about closed.

Other denominations have been similarly map-bound—the Southern Baptists, and the Disciples of Christ with their strength so largely confined to the middle west, and the Unitarians with their historic devotion to "the fatherhood of God, the brotherhood of man and the neighborhood of Boston." Methodist reunion will bring with it, in addition to other advantages, an escape from whatever degree of regionalism has characterized its constituent elements. In the nature of the case, churches which by the circumstances in which their separate existence originated or the cultural factors which have limited or directed their expansion, are sectional in their outlook and personnel, labor under a special handicap in the development of an ecumenical mind. The two great divisions of Presbyterianism would be immeasurably benefited by uniting with each other.

The Presbyterian Church in the United States of America (northern, more or less) is keenly alive to the importance of Presbyterian union. The election of a southern moderator at Philadelphia, Dr. Charles W. Welch of Louisville, Kentucky, was avowedly a gesture of conciliation toward the southern church, though Dr. Welch has ample qualifications that make him suitable as well as a local background that made him available. The new moderator's first official utterance was this: "The Kingdom of God would be greatly advanced by the union not only of Presbyterianism but of all evangelical bodies in this country. It should take place at once." But nothing like this was said at the Meridian assembly.

There will be theological difficulties in the way of union, even among Presbyterians, if theological homogeneity is deemed essential to union. The process of differentiation has already gone too far, and it cannot be reversed. There are almost as many varieties of religious thought within Presbyterianism as there are among the entire body of evangelical Christians. There are those who believe that the number of those who were predestinated to salvation was fixed before the world was made, and that those who were predestinated to doom and wrath can do nothing about it; and there are those who think of the divine decrees in terms which impose no limit upon human freedom. In many presbyteries these live together harmoniously and work together effectively, and the laymen take little interest in the theology of either of them. Their religion has been so much better than their theol-

ogy that the work of the church has prospered. It would prosper still more if there were a wider union, with frank recognition that theology is not unimportant but is a field for the exercise of freedom.

'They'

EDITOR THE CHRISTIAN CENTURY:

SIR: You share, I know, my affection for that form of verse known as a "limerick," and in particular for the limericks written by Edward Lear. I have known them from childhood, but I confess I never suspected till this week that they were a vehicle for the expression of Lear's deepest feelings. But his excellent biographer, Mr. Angus Davidson, points out that in these light-hearted verses "there is a foundation of human experience," and offers as an illustration Lear's use of "They," as in this immortal rhyme:

There was an Old Man of Thermopylae
Who never did anything properly:
  But they said, "If you choose
  To boil eggs in your shoes,
You shall never remain in Thermopylae."

"They" are always appearing in these poems, and we know who They are. "'They' are the force of public opinion," the biographer adds, "the dreary voice of human mediocrity; 'They' are perpetually interfering with the liberty of the individual: 'They' gossip, 'They' condemn, 'They' are inquisitive and conventional and almost always uncharitable."

There was an Old Person of Bow,
Whom nobody happened to know,
  So they gave him some soap,
  And said coldly, "We hope
You will go back directly to Bow."

There They are again, at their old game. We know who They are. We have seen them in action.

Why are They so hard upon anything uncommon or adventurous? And why, as in another of these stories in verse, do They approve of convention and decorum? I must add one more, quoted by Mr. Davidson:

There was an Old Person of Shoreham,
Whose habits were marked by decorum,
  He bought an umbrella
  And sat in the cellar,
Which pleased all the people of Shoreham.

Why do They love such an inoffensive and tame creature? What pleases such people?

Do you think that it is largely fear that moves Them? Fear that the gentleman who boils eggs in his shoes may disturb the even tenor of Their way in Thermopylae? Do They dread the coming of new habits into Shoreham, new arts, new literature, new garments?

What did They say when the first madmen took to sailing in a cockleshell boat? Something at least chilly, and perhaps contemptuous. Things went along comfortably till these innovators began. Why not let things alone?

And what did They say not in Thermopylae but in Thessalonica? "These that have turned the world upside down are come hither also." That is the one thing They (and sometimes We perhaps) are afraid will happen, and They frown upon all possible symptoms of change. "We cannot stand eccentric people," They say to one another; "why will they try to be different?"

This is the royal hour for such as They, for what is a totalitarian state but a triumph for Them? What does a ballot of 100 per cent mean? (There was some fear that it might be 125 per cent!) A majority of this kind is a victory for uniformity, and the death of anything like initiative. Unless we are willing to allow oddness and eccentricity we shall never have room for freshness and originality.

If you see any of Them in Thermopylae or Shoreham, will you tell them from me that They should read again the nonsense verses of Edward Lear, and see Themselves, and change Their ways.

Ever yours watchfully,
QUINTUS QUIZ.

VERSE

God's World is Wide

GOD'S world is wide:
A word of comfort by men's lips denied
The sea makes up for.
Soft-fingered rain that pries the tender, growing leaves apart
Furrows my heart
With its fertility.
Though men have closed the door where I belong,
Why should I care
Who go companioned by the sunlit air
And the grave sweetness of the robin's song?
The squirrel's young
Jump to my hand the shaken alder boughs among.
Lonely—with these?
The scent of lilacs white as chalk
Comes out to meet me at the bend of the road.
The winds unload
Their freight of apple-blossom petals at my feet;
And in the evening, as I walk,
A star falls through the trees.

EDITH LOVEJOY PIERCE.

Modern Nations

BLANKLY they watch as the ships go down.
"Not ours to help!" they say.
The vessels shudder from keel to crown,
The bulkheads burst, and the seamen drown,
  And the ports are white with spray.

And under a sky of smoke and flame
  They gaze on the wallowing wrecks.
"Not ours to help"! they still exclaim;
And, battered and tossed like men gone lame,
  Reel on the stumbling decks.

STANTON A. COBLENTZ.

Preface to Paranoia

By Harold E. Fey

THE United States government is preparing for war on a huge scale. The preparations are far advanced. We have, as Hubert Herring recently pointed out, moved farther in the last six months toward involvement than the steps preceding the World War took us in two years. While the purpose of this article is to analyze the psychological techniques necessary to goad a nation into war madness, it may be useful to begin by comparing briefly our present stage of disintegration into militarism with the earlier road to war.

In the spring of 1915 General Wood started the first Plattsburg training camp and launched his campaign for the presidency on the issue of military preparedness. To counteract him, President Wilson toured the country early in 1916 accepting the Wood proposal and in fact calling for even more preparedness than the general had advocated. As a result, Congress in June passed the National Defense Act. The first long stride toward the war that was to come less than a year later, this act provided for a substantial increase in the army, for a national guard of half a million men, and for the establishment of an officers' reserve. Three months later Congress appropriated half a billion dollars for the navy, created a civilian Council of National Defense, and set up the United States Shipping Board to develop the merchant marine as a naval auxiliary.

Today's Preparedness

Today all this has been reproduced and far exceeded. The use of the radio by the President, the secretary of state and other administration officials has advanced the "educational campaign" to break down the pacifism of the American people further than the combined efforts of Wilson and Wood did in 1916. We already have a far-flung series of military summer camps established and pouring annual quotas of militarized youth into our national life. The Civilian Conservation Corps provides additional hundreds of thousands of youth already physically hardened who can, at a moment's notice, be conscripted en masse. We also have militarism established in our universities with an antidemocratic program whose virulence was undreamed of before the World War. Since the World War the R.O.T.C. has shaped the minds and militarized the ideals of at least a million American college men, whose immense aggregate influence will instantly respond to a war crisis.

We have a well organized and disciplined National Guard with huge armories scattered across the country. The Officers Reserve Corps has been functioning for many years and has successfully prepared our business and professional leadership to present arms upon demand. A million members of the American Legion, with 16,000 well organized local posts, plus members of several other similar societies, are instantly responsive to war-minded leadership. Our big navy program is already choking the shipyards to the very limit of their capacity for construction. Both army and navy have skillful propaganda bureas. The Federal Bureau of Investigation can easily convert its G-men into an efficient G.P.U. for control of dissent. Once again we are developing the merchant marine as a naval auxiliary. In addition we now have a formidable aerial armada. In other words, we have now almost reached the place where the war machine can say, "We are ready."

Preparing the Mind for War

The most formidable obstacle to war is psychological unpreparedness. In spite of all we are told, war is not a normal thing. It is a dreadful abnormality, a frightful social disease. Preparing people's minds for it involves a difficult process of breaking down natural inhibitions and producing an abnormal psychology. In other words, the realities of armed conflict are today so terrible that it is impossible to drag people into it unless governments create a particular type of social insanity. This insanity approaches gradually, but its symptoms may be easily recognized. War does not drop down from the blue. It is preceded by degenerative processes, preconditions of madness. The further development of preparations for war must necessarily involve distinct morbid changes in American mentality. An examination of the nature of the changes which are necessary will help us to understand developments which are determined not by logic but by inner laws of a spiritual nature. It may assist religious leaders, who can stop these developments if they understand them, to save America from war.

Our analysis of the nature of war may become quite explicit. War is the particular type of mass insanity which may accurately be called social paranoia. Paranoia is a type of functional mental disorder which involves delusions and hallucinations. In paranoia a man slowly becomes unreasonable and stubbornly antagonistic, rationalizes failure by accusing others, often suffers delusions of persecution, is full of fixed ideas and retrospective lies, is emotionally irritable, is hypercritical and suspicious, often is afflicted with a grandiose pride, and easily and frequently resorts to violence. He changes the Golden Rule to read, "Do unto others as they would do unto you, only do it first." He constantly harps on self-defense. "There are few forms of inferiority complex so unhappy as this one," says Ernest M. Ligon. The paranoid envies the success of his neighbors, regards it as further proof of his own inferiority, interprets it that his neighbor must have got success through unfair means, wants to prevent him from rising, feels he must be retaliated against, eventually strikes blindly and madly against somebody.

It will immediately be recognized that this is the mentality which the degenerative process of nationalism is now well on the way to creating in America. Point by point, these symptoms are produced in the social order, in the same sequence as the disease of paranoia develops in the individual and with the same murderous result.

Before we ourselves become infected with this madness let us do a bit of self-diagnosis. America today faces failure. Our best laid schemes have collapsed and unemployment totals mount once more to twelve millions and beyond. Bewilderment tangles the feet of our leaders and fear stuns the mind of the people. Representative Maverick said in Congress recently: "We Democrats have got to admit that we are floundering. The reason for all this battleship controversy is coming out: we have pulled all the rabbits out of the hat and there are no more rabbits. We are a confused, bewildered group of people in this country and we are not delivering the goods. The Democratic administration is getting down to the condition in which Mr. Hoover found himself; we are beginning to feel that the way to bring prosperity is to stop spending and that in some way prosperity is going to come around the corner sooner or later. There seems to be a very evil force going on in the world today in this war scare, but I do not attribute everything to evil. I think some of these things are just natural and just human, the matter of mental escape."

At such a time Japanese bombs accidentally sink an American warship, soldiers who are tearing down everything else tear down an American flag, a sentry slaps the face of a persistent American who happens to be an embassy third secretary. Though these remote events have no visible tie to our inability so to manage our affairs as to eliminate cyclical unemployment, leaders who are willing to have the people forget domestic troubles immediately try to make millions of worried men accept such incidents as personal insults. Failure at home is compensated for by accusing Japan.

Delusions of Persecution

From this it is only a step to the development of such delusions of national persecution as that Japan, combined with other "dictator countries," is seeking to rule the world. There may be more than a touch of envy in us when we see, in a time of national insecurity when both our pride and our pocketbooks have been touched, other nations moving ahead to what seems at this distance one victory after another. Of course wild horses could not drag the admission from Communists, but others strongly suspect that some of their present extraordinary bitterness comes from seeing the Soviet ship of state laboring in rough seas, while in Italy, Spain, Germany, Japan, Brazil and Austria fascism marches on. If envy may conceivably influence the thought of the Communist, may it not today have even more subconscious influence with the champions of hard-pressed democracy, which is everywhere in apparent retreat? Like the paranoid who accepts every success of his neighbors as a personal affront, we refuse to acknowledge that the achievements of our enemies stand on exactly the same level as such boasted accomplishments of our own as the conquest of the Philippines or the exploitation of Cuba, nor will we for one moment acknowledge that peace can only come through penitence and renunciation.

Instead, we denounce "international bandits," become vastly irritated, pile up emotional forces within ourselves which cause us to demand of everybody in general that they "do something," and presently plunge into some absurdity like the boycott of silk, when in order to prevent ten cents from going to Japan for a pair of silk stockings we cut off 65 cents' worth of employment from American labor. The emotional nature of this campaign is shown from the fact that the campaign, launched early in the fall by a combination of big business, which saw an opportunity to end competition with Japanese goods, and Communist innocents, who saw in it an opportunity to jockey the United States into a position where it might be of service in the defense of the Soviet Union, limped along for weeks with nobody taking an interest and the country apathetic. Persons who were close to it from the beginning know that it was almost dead early in December. Then the *Panay* incident occurred, and like a match dropped in gasoline the boycott flashed across the country.

Fixed Ideas on Japan

There can be no doubt that today's America has centered upon Japan certain fixed ideas to which we hold with what approaches paranoiac intensity. "The Japanese are utterly untrustworthy," we are told over and over. "You can trust a Chinese but not a Japanese. They hate the white race, will not be content until they rule us, envy our success, yearn to possess our lands, have no originality but are the world's best mimics, threaten with their ability to copy and with their lower standard of living to drive the rest of the world out of business, are incurably militaristic and bloodthirsty, have no sense of humor." In the present suspicious mood of the people, many will probably be frankly skeptical when told that these delusions have been created in one generation. Yet before 1905, when Japan was the first modern nation of color to conquer a major white nation, we Americans considered ourselves especially proud to champion Japan and rated ourselves her especial friends. After her conquest of Russia, Hearst and others began to see in this pupil of ours the emergence of "the yellow peril." Now that idea has become a psychosis, a fixed obsession, on which big-navy advocates depend for the annual war scares with which they expedite fantastic armament appropriations through Congress.

We then come to the last stage before the paranoiac breaks into violence. He prepares to defend himself against the enemies whose imaginary existence has at last been conjured into reality. Like nations, he refuses at first to admit even to himself against whom he is preparing, nevertheless he assembles about himself the means of protection. These instruments of destruction themselves become an obsession, deepening the delusion every time they are seen. That is why warships must always be on parade, making news every day by "secret" maneuvers or in other ways. The delusion deepens, especially when it begins to produce, either in individuals or in nations, similar activities in the object on whom the fixed ideas have come to rest. Soon the mind becomes accustomed to think of such armaments in terms of the enemy alone. Today it is no longer necessary for movie captions or sound effects to suggest that battleships or bombing planes stand between ourselves and Japan, pro-

tecting us. The association has already been made in the public mind, and the psychological stage is thus set for the final act of violence.

As in the individual paranoiac, the incident which sets him off may not in itself be relevant or very serious. As Jesus said in his words equating hatred and murder, once the inner precondition of violence has been created, violence within, growing out of the hate-poisoned mentality of suspicion, fear and insecurity, sooner or later explodes into bloodshed in the outer world. So in the tensity created by navalist exploitation of the *Panay* incident, the slap of a sentry's hand against the face of a young embassy secretary echoed through the country like the crash of a sixteen inch gun. Incidents no more serious have led to war, and may do so again. At an early stage in the Sino-Japanese war the British ambassador could be machine-gunned without producing conflict, but such matters are not forgotten. Plowed into the deep substratum of consciousness, they furnish the psychological tension which later, when a lesser person is hurt only half so badly, snaps.

If there is any validity to this analysis of the psychological steps toward war, it has important implications for a program of peace. The job of the peacemaker is something like that which Macbeth gave to his physician:

> Canst thou not minister to a mind diseased;
> Pluck from the memory a rooted sorrow;
> Raze out the written troubles of the brain;
> And with some sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart?

In other words, since physicians no longer attempt to treat violence through violence, an attitude of confidence, of unshakable good will, is the first and indispensable positive contribution to peace. This is particularly true in time of war. The pacifist, therefore, who refuses to attempt to deal with madness by going mad is nearer the sound approach than that numerous body of peacemakers who try to end war by threats of going to war.

The Pacifist Attitude

We have here, then, a clue to the real nature of the problem of war. And while we recognize that in all cases of functional insanity, either individual or social, the predisposing factors lie in the environment, yet we must recognize the fact that peace involves work at both ends—trying to eliminate the causes of this madness and at the same time attempting to cure the insanity which is already a fact, actual or incipient.

Strong support for this approach to the problem comes from the remarkable statement issued in October 1935, by 340 of the world's leading psychiatrists from 26 countries. Addressing themselves "to the statesmen" they said: "We psychiatrists, whose duty it is to investigate the normal and diseased mind, and to serve mankind with our knowledge, feel impelled to address a serious word to you in our quality as physicians. It seems to us that there is in the world a mentality which entails grave dangers to mankind, leading, as it may, to an evident war-psychosis. . . . We come to you with the urgent advice to arouse the nations to the sense of collective self-preservation, . . . (and) to heighten the moral and religious sense of your people. . . . Peoples, as well as individuals . . . may become neurotic. They may be carried away by hallucinations and delusions, thus involving themselves in adventures perilous to their own and other nations' safety." It is the duty of churchmen, when statesmen fail, to prevent this from happening by bringing the healing sanity of love to bear on war madness.

(This is the final article in the series on "The Pacifist Position Today." Previous contributors to the series have been Roland H. Bainton and Georgia Harkness.)

Golden Anniversary at Doorn

By Joseph W. Conard

FIFTY years ago tomorrow, on June 16, 1888, a new emperor took his place among the rulers of great European nations. He was a young man who was dominated by two driving emotions which he thought went hand in hand: a fervent devotion to the Fatherland and an exciting love of military power. He had been a soldier from early days, and Europe trembled when, as he mounted to the throne, he turned first to the army, crying: "I and the army belong to one another, are born for one another, and will steadfastly hold together, come peace or storm, as God wills it."

From the parade grounds of one of the mightiest powers of the Continent the sun flashed back that day with a glitter of steel. Anatole France wrote of that country: "She possesses a soldier emperor, a great soldier, a soldier to the backbone."

And the new emperor of Germany was all of that. His own children were required to salute him in military fashion whenever they came into his presence.

Yet with all his militarism and with all his vanity, William II, ruler of Germany for thirty years, was far from being the devil he has been painted by a warring world. This glance back across half a century would be futile and false if it simply tried to prove the trite moral that a villain, now lonely in exile, has suffered for his villainy. We are too often blinded to present dangers by this interpretation of things past. The men who have brought destruction in ages gone are painted so falsely black that we fail to recognize their counterparts today—unless, perchance, they rise in a foreign land, so that propaganda still paints them in the false role of consummate devil. National and international catastrophe has followed far more often from honest error than from malicious evil, and the thirty years of the Kaiser's rule

of the German Reich give tragic evidence of that unhappy fact.

William II was one of those people who love peace sincerely, but think they can defend it best by building military power. Those who hold that because of his militarism his advocacy of peace must have been a false front are unfair to the Kaiser and unfair to fact. For years he entertained the pacifists of Europe and gave a generous ear to any plan they might propose. The extreme jingoism of his earlier reign turned gradually to a deepening sense of his responsibility, not only toward Germany but toward all of Europe. Alfred Fried writes: "Gradually the Emperor's thoughts became more pacific, tending toward an international understanding for the peace and the maintenance of order." In 1911 Sir Norman Angell speaks of wishing to "destroy the legend that the ruler of that nation which, almost alone of all great nations of the world, has consistently maintained the peace for forty years, is that disturbing element in the world peace which ignorance has so long presented him to be." The most recent edition of the *Encyclopaedia Britannica* concludes its articles on William's foreign policy with the statement: "The idea that the Emperor wished for a war to found a German world empire, or to make any conquests at all, though widely current during the war, is, in the opinion of the writer, incorrect."

Labor for a Peace Alliance

One of the Kaiser's dearest ambitions was to unite in a lasting peace the two armed camps that divided Europe—the Triple Alliance of Germany, Italy and Austria and the Franco-Russian alliance. For that great goal, and for the federation of Europe which it would have created, he was even willing to reduce the size of his beloved army. Sidney Fay speaks of "this dream of a continental league" which "frequently flitted before his imagination throughout his reign." It is true that he tacitly assumed Germany would be the guiding hand in this league of Europe, but that view was held by students of many countries and was naturally exaggerated by the personal conceit of the Kaiser. Yet there is little doubt that William was sincere when he said this leadership would "not be obtained at the point of the sword," but by "the most complete confidence that could be placed in a peaceful and honest neighbor."

For one moment of ecstatic joy this wholesome ambition seemed almost to be fulfilled. After a long and earnest conversation with the Tsar at Björko, a treaty had been signed. It would be absurd to doubt the sincerity of this private letter from the Kaiser to Bülow, his chancellor, passages from which I quote. "God has ordained and willed it thus; in spite of all men's wit, in scorn of all men's intrigue, . . . he has brought together what belonged together." The letter continues with a vivid description of the tense moment while William waited for the Tsar's signature to the treaty: "It was still as death. There was no sound but that of the sea. . . . Right before me, glistening white, lay the *Hohenzollern* and aloft in the morning breeze fluttered the imperial flag. On its black cross I could read the letters, 'Gott mit uns,' when the Tsar's voice near me said, 'That's quite excellent. I quite agree.'" Then, when all was done and the treaty signed, "Tears of joy stood in my eyes—to be sure, drops of water were trickling down my forehead and back. And I thought of Frederick William III, Queen Louise, Grandpa and Nicholas I. Were they not close by at that moment? Undoubtedly they were looking down from above and were all surely full of joy. Thus has the morning of July 14, 1905, at Björko become a turning point in the history of Europe."

Unfortunately for the Kaiser and for the world this emotional fervor was soon to be given a dash of cold water. The German chancellor threatened to resign, Nicholas failed to gain the approval of the treaty in Russia, and the federation of Europe passed from reality into the world of dreams.

War Guilt Not Malicious

It is not the purpose of this article to absolve the Kaiser from his share in bringing the World War, for that share was a real one indeed. The fateful errors of the pre-war German government were surely among the important causes of the conflict. But it is significant to know that the Kaiser's guilt was not a malicious one. There is a half-ironic tragedy in the fact that the man who above all things loved Germany should have been a major cause of its downfall. The man whose highest dream was to see his Fatherland, mighty in military power, preserve by that means a lasting European peace, lived to see his own policies lead to the sinking of the German fleet, the disbanding of the German army, and defeat in the greatest war of history. The men who had sought to build a Germany of lasting prosperity brought instead Versailles, reparations and economic chaos.

William II is still a militarist. Yet if he looks toward Germany today and broods, I wonder what are the thoughts which memory brings. Some things we know, for he has told us in his own book. "In the loneliness of my exile my thoughts often travel back to the past. And the darker the present appears, the farther these thoughts wander and seek the radiant sunshine of the happy years of youth and peace. Through my memory once more march the mighty figures of the German emperor and his paladins." Again he wears the cap of the Borussia Corps. Again as a young lieutenant he marches past his grandfather, the emperor. In the palace and on the parade ground he builds the two driving loyalties of his life, one for the Fatherland and the other for the army which gave it birth. Years pass, and he takes the throne he has so long revered.

What Does the Kaiser Think?

Still times moves on, and to his love of Fatherland and army William adds another—a real love of peace, little understanding the eternal inconsistency between the old ideals and the new. In his own mind the three loyalties are one, and we hear him at the opening of the Kiel Canal, while the growing German navy lies at anchor: "We are joining together two seas. . . . Seas no longer separate us, they bind us together and are themselves bound together by this new link, for the blessing and peace of all nations. The mail-clad giants assembled together in the Kiel waters symbolize peace. We desire to maintain that peace, and will do so." Years later those

"mail-clad giants" that symbolized peace for the Kaiser developed the fearful hatred of England and brought precisely the opposite of peace. But Americans may temper their criticism until they renounce the same fallacies that gripped the German ruler. Would a speech at the opening of a new Nicaragua Canal be very different?

At any rate, the lonely and defeated Kaiser is reminiscing today, just half a century since he mounted to the throne. As he thinks of the military power in which he walked through early life, does he realize how that same power created combinations against it which eventually destroyed it? Does he smile as another young man tries the old method of building a great Germany? Does he see that triumph along this road leads only to inevitable ruin?

Probably William does not understand. Do we Americans, who would apply the moral so easily to Germany, apply it also to ourselves? Can we learn the lesson of half a century without another tragedy to prove it?

Will the Baptists Go to Atlanta?

By Russell Conwell Barbour

FOUR years ago Baptists in general and the American Baptists especially were greatly concerned over the prospect of holding the fifth Baptist World Alliance Conference in Berlin, Germany.

In 1928 it had been voted to hold the conference in Berlin, largely in order to give moral support to the 70,000 Baptists in Germany, "and to make them feel the spirit of fellowship with them felt by other Baptists during these days when their nation is being so sorely tried." The gathering was originally scheduled for 1933, but was postponed until the following year.

Meantime, in 1933, the Hitler government had come in and Baptists around the world began to ask these questions: Will we be free to express our honest opinions in a totalitarian state? Will such freedom, if expressed on points in opposition to the nazi program, prove injurious to the German Baptists after the convention has adjourned?

In an article in The Christian Century for February 7, 1934, entitled "The Baptists Are Going to Berlin," Dr. Conrad Henry Moehlman declared in his closing paragraphs: "The Baptists of the world cannot afford to accept the invitation . . . to meet in Berlin at the cost of impossible silence. . . . The Baptists must criticize both the philosophy and practices of the nazis. . . ."

We Went To Berlin

This writer, who led the Negro Baptist delegation to Berlin, can never forget the surprise experienced the hot July day our party crossed the Czechoslovakian border into Germany. We had read so much about Hitler's cultivation of race discrimination that we were quite certain the Negro delegation would be humiliated on every hand. But we were pleasantly surprised. From the very moment we arrived on German soil we were extended every courtesy. The customs officials did not even inspect our baggage when they learned we were congress delegates. We were welcomed to the best hotels. The members of our party declared at the close of the meeting that German hospitality could not be surpassed by any other people.

The large delegation soon became aware that our fears about coming to Berlin were ill founded. We heard Dr. Harold Phillips, liberal pastor of the First Baptist Church of Cleveland, denounce "any power that is of might rather than right." Strong resolutions were adopted on peace and war, nationalism, racialism and other critical and delicate issues.

The Berlin conference voted to hold its next session in Atlanta, Georgia, July 1939.

Southern Liberals Disturbed

Liberal Baptist leaders of the white south are greatly disturbed about the approaching Atlanta congress. As one southern leader states it, there is the fear "that something will happen in Atlanta to produce the impression that we white Baptists do not have a truly fraternal regard for some of our fellow Baptists of other races; that this impression will run like wildfire around the earth; and that the total effect on our missionary work among the red, black, brown and yellow peoples will have to be written in heavy ink on the debit side of the ledger."

The North Carolina Baptist State Convention in its memorial to the Southern Baptist Convention in session at Richmond, May 12, suggested "that the Southern Baptist Convention assure the committee on arrangements of the Baptist World Alliance of its sincere purpose to cooperate to the end that the Christian fellowship of Baptists shall not be at all impaired, but, under God, rather strengthened and deepened in the spirit of our common Lord and Savior, Jesus Christ."

Dr. George W. Paschall, editor of the *Biblical Recorder*, a conservative paper published in Raleigh, North Carolina, and influential leader among southern Baptists, in a recent editorial said that it is not necessary to become alarmed over the matter; that there will not be any trouble "if those who come to the meeting in Atlanta will only accept what they find in the way of racial relations."

Mr. Paschall would also have us bear in mind:

1. This is not a matter to be settled by visionaries, but by men who are sane and practical. We are headed for trouble, and serious trouble, if this matter is left in any way to theorists rather than to men of good common sense.

2. It must be settled in accord with the social customs and conventions and laws of our southern states. Baptists will not presume to violate, nor would they be allowed to violate, the laws of the state of Georgia.

3. It would be utter folly for anyone to try to make the Baptist Alliance meeting an occasion to bring to an issue in the name of religion and brotherhood any question of the social relations of the white and colored in the south. Such an act would be most harmful and would certainly result in much unpleasant-

ness. Southern Baptists of both races have been working together harmoniously without stopping at the same hotels or eating in the same dining rooms. If those who attend the Atlanta meeting feel that they must have banquets, let those of each race do as they have been doing all these years and have their own banquets attended only by members of their own race. But what need for banquets at such meetings? Let every one eat at his own hotel or restaurant.

4. It might be well to have a committee to see that our colored brethren who attend the Atlanta meeting are provided with good hotel and dining accommodations. Doubtless the colored Baptists of Atlanta can be trusted to look after this, but they might appreciate the cooperation of their white brethren.

If the North Carolina editor is speaking for southern white Baptists, it can be safely said that the Baptists of the world cannot afford to accept the invitation to come to Atlanta.

There are more than three million Negro Baptists in America, and several thousand of them will attend the next session of the congress. Bantu and Indian delegates will come from South African churches. Atlanta leaders knew this when they extended their invitation at Berlin. Dr. L. K. Williams and Dr. G. L. Prince, presidents of the two Negro National Baptist Convention organizations, are among the officers of the alliance and are members of many committees.

Congress Position on Racialism

It must also be remembered that the Berlin congress of the World Alliance adopted the following resolution on racialism:

> What must be declared constantly and without uncertainty by Baptists in every land is that race differences are no justification nor excuse for any exploitation or selfish racial domination. The golden rule of Christ applies equally to races as to individuals. We cannot love God and at the same time hate our racial neighbor. . . . [We must promote the cure of racial antagonism] by repudiating, denouncing, and opposing by every legitimate means, all racial exploitation, oppression or persecution.
>
> A color or racial bar to the worship and fellowship of the Christian church is a monstrous denial of the Lord—a violation of the very essence of his teaching. [In the discussion of this resolution a delegate from Czechoslovakia came to the platform to urge the delegates from the United States to carry home a demand for Christian treatment of American Negroes. The congress was not content to let the world think that the race situation in Germany is the only one that is unchristian.]
>
> The spirit of suspicion and animosity known as anti-Semitism, which exhibits itself in racial persecution, is quite unassociated with questions of color, and has but slight connection with religion. It is fundamentally a matter of political and economic competition. Past injuries and grievances and the fear of reprisals in finance and politics have produced continually recurrent reactions. It is a sordid tale of injustice springing out of fear and spite. . . . With our fellow Christians in all the churches, we deplore the long record of ill-usage of Jews on the part of professedly Christian nations, and declare such injustice to be a violation of the teaching and spirit of Christ. We desire for ourselves, and for those we represent, to express to the Jews by word and act, the spirit of Jesus Christ.

As host to Baptists of all races and climes, Atlanta has only one choice: Extend to all delegates and members of the Baptist World Congress the same hospitality without discrimination. If social customs and conventions and the laws of our southern states prevent this, Baptist leaders should be so advised.

Berlin was the perfect host in 1934. If there is no other place in the world where the races of mankind can gather in the name of the Christian religion, why not return to Berlin?

BOOKS

Emerson as a Preacher

YOUNG EMERSON SPEAKS, UNPUBLISHED DISCOURSES BY RALPH WALDO EMERSON. *Edited by Arthur Cushman McGiffert, Jr. Houghton Mifflin Company, $3.00.*

THE FINDING of the manuscripts of almost all the sermons preached by Emerson during his three and a half years' ministry at the Second Church, Boston, is a literary discovery of great importance, and one that throws needed light upon Emerson's intellectual development. It is a little difficult to think of him now as having ever been a preacher, and the pastoral office seems even more alien to his temperament. But young Emerson, nourished in boyhood on the warm and socially minded Unitarianism of Channing, entered the ministry with eager zeal. By his own testimony, he "burns to speak." While it may be doubted whether he ever burned with equal ardor for the round of miscellaneous parish tasks, there is evidence that he performed his parish duties diligently and with heart-felt devotion to his people.

When Emerson entered upon his first and only pastorate at Old North, in 1829, after occasional supply preaching during the preceding three years, Unitarianism was still in the first stage of its development. It had an evangelical, almost a conservative, flavor. Its antipathy was to Calvinism, not to supernaturalism. Emerson's first sermon was from the text, "Pray without ceasing." (He preached that sermon eleven times.) He affirmed immortality with full assurance. "My friends, there is another world. After death there is life." He discoursed on miracles in cautious but positive terms. "We ought to weigh with extreme caution the evidence for any alleged miracle, for . . . we feel that the same wisdom which may sometimes interrupt the customary order, for the special benefit of man, will for the same reason very seldom interrupt it." He says: "I count it the great object of my life to explore the nature of God." But he was hesitant about affirming that Christianity possessed a unique revelation of the nature of God or that the church possessed a monopoly of the means of salvation. Already he feels that the individual may have insights that take precedence over the teachings of which the church has custody. "It is only so far as you find Christianity within your own soul that I recommend it."

The individualism which thus colored, and ultimately controlled, his theory of the source of religious knowledge also affected his social attitudes. If society is to be redeemed, it must be by the transformation of individuals. The social structure itself need not be the object of any remedial action, for it will naturally become what its individual components make it. The one thing needful is that individuals be enlightened, quickened, purified and uplifted. While pursuing this end with great earnestness, the young preacher often spoke on themes more suggestive of his later essays than of

the usual homilies of his day—"Summer," "Astronomy," "Self-culture," "Find Your Calling."

After three and a half years in the pulpit of Old North, Emerson decided that he had not found his calling there. He did not break with the church or repudiate his clerical status. He simply resigned his pastorate, but during the seven years following (and perhaps even longer) he preached occasionally as opportunity offered. He was not averse to preaching, but he no longer wanted to be responsible for the cure of souls. The real reason, Professor McGiffert judges, was that he was prophet rather than teacher. He could not feed his lambs by formula, nicely selecting and adapting the truth to their degree of spiritual advancement. He must speak forth. There was no revolt against him, but there were tensions at hand—for example, over his low estimate of the communion and other rites of the church—and there were evidently more tensions ahead. And he was no more fighter than teacher. So he quit while he and his people were friends. He found a larger audience, and a more receptive one, and he enriched the spiritual life of millions who would not have listened to him as a Unitarian minister.

Of the 171 sermons that Emerson is known to have written, 169 are preserved in manuscript. Only three or four have previously been published. Twenty-five are included in this volume, with a scholarly introduction and notes by the editor.

W. E. Garrison.

Biblical Archaeology

The Haverford Symposium on Archaeology and the Bible. *Edited by Elihu Grant. American Schools of Oriental Research, New Haven, $2.00.*

THIS is a very welcome volume to all who are interested in biblical studies. The services of a group of competent scholars have been enlisted to produce a review of recent contributions to knowledge about the Bible, in the setting of similar contributions made in the fields of the great neighboring Near Eastern cultures. One's only regret is that similar provision could not be made for a survey in the fields of Greek and Roman culture. The editor, Professor Elihu Grant of Haverford, contributes an interesting supplement illustrating Babylonian business at about 2000 B.C.

These essays are all so informative and so excellently done that there would be no point in singling out any one of them for individual appreciation. Inevitably the personal theories of some writers obtrude themselves here and there in statements and suggested implications which might be challenged. This, however, is unavoidable and, on the whole, the material has been summarized with commendable objectivity and conspicuous fairness.

In addition to the practical contribution made by this volume in helping the hard pressed individual student to maintain some contact with Near Eastern studies as a whole, its impact will be helpful in other directions. It emphasizes the intimacy in origin and development between the culture of Palestine and those of surrounding areas. In doing so it brings out how complex are the problems which call for solution in Palestine, as well as in every other special area. This, it is to be hoped, will tend to discourage dogmatic pronouncements, even on special problems. Those, especially, who are daring enough to attempt broad reconstructions must be satisfied to submit them as tentative hypotheses for further study. No individual's knowledge or judgment will suffice to encompass such a task as the adequate reconstruction of the Hebrew-Jewish-Christian evolution. The best one can hope for is that each succeeding attempt to set forth any part of it will be less disposed to simplify the process in line with subjective considerations. This should be increasingly possible as more and more evidence is made available.

This volume gives much ground for confidence that biblical scholarship is finding its way to a more adequate methodology than that which prevailed before archaeology entered the picture in a serious way. More and more, as Professor Barton has pointed out (p. 74), the emphasis is shifting from the interests of literary criticism and political-historical criticism, to a full social-cultural approach to the Bible. Though the immediately present scene is much confused by contradictory opinion and judgment, the future holds out more promise than the past ever did that a broadly based and sound consensus of judgment may eventually be reached, which will facilitate the reunion of Christian forces and their effective cooperation with all other forces working for constructive social ends.

William C. Graham.

Books in Brief

Never To Die, The Egyptians in Their Own Words. *Edited by Josephine Mayer and Tom Prideaux. Viking Press, $3.50.*

This is something less and something more than a history of Egypt. Extracts from the literature and selections from the art of ancient Egypt have been arranged, with ample introductions and intelligent commentary, to form a vivid representation of the whole course of that marvelous civilization and to give intimate glimpses into the Egyptian mind. Hundreds of interesting and important books have been written about the Egyptians. Their writings have been translated and published in learned volumes not easily intelligible to the lay reader. Here they speak for themselves in such terms and with such explanation and arrangement that the reader without a background of specialized knowledge can follow their thought with keen interest. Here are historical records, love songs, stories and legends, hymns, letters and medical treatises. A fascinating and informing book.

Letters of Queen Victoria from the Archives of the House of Brandenburg-Prussia. *Edited by Hector Bolitho. Yale University Press, $3.00.*

Queen Victoria grows greater in stature with every addition to our knowledge of her mind and character. In these hitherto unpublished letters—for the most part written in German to the Prussian Princess Augusta, whose husband became Emperor William I, and to William himself, and now translated by Mrs. J. Pudney and Lord Sudley—the queen shows a clear head for politics, and a strong sense of loyalty to friends with whom she had political differences. It should not be offensive to say that she had "a man's intelligence," since she said the same thing of Florence Nightingale. And she had a degree of tact which enabled her to say "no" beautifully. Following Albert's lead, and canonizing his opinions after his death, Victoria was suspicious of France and favored a strong Prussia as essential to the peace of Europe. She even approved the Prussian war on Denmark and the annexation of Schleswig-Holstein. With her oldest daughter married to the crown prince of Prussia and her oldest son married to a princess of Denmark, her position was a delicate one. After 1870 she was less pro-German and less anti-French. And she came to realize that the intermarriage of dynasties confused domestic with public interests and made more trouble than it was worth. She was helped to this realization, perhaps, by the answer of her daughter (mother of William II) to her plea for generous terms to

defeated Austria in 1866. The once English Vicky wrote: "I cannot and will not forget that I am a Prussian. . . . The victor *must* make his own terms and they *must* be hard ones for the enemy." But the affectionate relations between the two empresses, Victoria and Augusta, remained to the end unclouded by any political differences. These letters are an invaluable addition to the growing library of Victoriana.

Books Received

The Philosophy of the Act. By George H. Mead. Edited, with Introduction, by Charles W. Morris. University of Chicago Press, $5.00. (To be reviewed.)

Through Gentile Eyes, A Plea for Tolerance and Good Will. By John Haynes Holmes. Jewish Opinion Pub. Co., 122 E. 42nd St., New York, $1.00. The title is too mild. The book is a plea for tolerance, but also a flaming and eloquent indictment of the cruelty of anti-Semitism especially in Germany and of the stupidity of allowing that spirit to germinate in America. Affirmatively, it is a ringing declaration in favor of liberty and justice.

The Great Awakening. By James W. Johnson. Revell, 75 cents. Stressing the responsibility of the Christian for the spiritual awakening which our troubled world needs.

Pastoral Adventure. By Clarence Herbert Reese. Revell, $1.75. Autobiography of an Episcopal minister who rendered war-time service as a chaplain and has been deeply interested in social service.

The Relations between Morality and Intellect. By Clara Frances Chassell. Teachers College, Columbia University, $4.50. "A compendium of evidence contributed by psychology, criminology and sociology." The author has conducted extensive research in the correlation of intelligence and morality (or of feeble-mindedness and delinquency), and has coordinated and interpreted many other researches in the same field. A book for special students rather than general readers.

Life and Growth. By Alice V. Keliher. Appleton-Century. Designed for high school and junior college students and sponsored by the Progressive Education Association, this frank and factual study covers a good deal of ground—basic human needs, the relations of people in society, heredity, health, glands and the reproductive process.

Metropolis, A Study of Urban Communities. By Howard B. Woolston. Appleton-Century, $2.75. A volume in the excellent "Century Social Science Series" dealing with such topics as the origin and growth of cities, the psychology of urban groups, housing problems, city planning, government, utilities, education, and a host of other topics essential to the understanding of the place of the city in modern industrial society and of the individual in the city.

Dinabandhu, A Background Book on India. By Ruth Isabel Seabury. Friendship Press, $1.00. A remarkably informing and entertaining little book presenting the experiences of an (imaginary) Indian Christian youth, against a background of ample data regarding his historical heritage and present social and economic conditions. A thoroughly useful book for anyone who wants to know about India.

The United States and World Organization, 1920-1933. By Denna Frank Fleming. Columbia University Press, $4.00. (To be reviewed.)

Consumer Protection: How it Can be Secured. By Roger W. Babson and C. N. Stone. Harpers, $2.50. (To be reviewed.)

Dare We Look Ahead? By Bertrand Russell and Others. Macmillan Co. The men who deliver the Fabian Lectures always dare to look ahead. What they see has the cast of a modified socialism. The contributors are Bertrand Russell, Vernon Bartlett, G. D. H. Cole, Sir Stafford Cripps, Herbert Morrison and Harold J. Laski. They are courageous but chastened optimists.

Chicago Recreation Survey. 2 vols. Chicago Recreation Commission. (To be reviewed.)

George Whitefield, The Matchless Soul Winner. By Edwin Noah Hardy. American Tract Society, $1.50. The recent Wesley celebration makes timely and pertinent a revival of interest in his great colleague. In fact, May 7, 1938, might have been observed as the bicentennial of Whitefield's first landing on American shores. His story is told with admiration and fervor, but with little explicit reference to source materials.

Swedes in America, 1638-1938. Edited by Adolph B. Benson and Naboth Hedin. Yale University Press, $3.00. After preliminary chapters on Swedish immigration and influence in colonial days, and the subsequent coming of larger numbers and their geographical distribution, this encyclopedic volume (614 pages with many illustrations) gives biographical sketches of hundreds of Swedes who have contributed to the making of America. Persons of Swedish descent, as well as those of Swedish birth, are included. It is a record to which any Swede may point with pride and which any American may view with admiration.

The Church Through the Centuries. By Cyril Charles Richardson. Scribners, $2.50. Not a one-volume history of the church, but a history of the conception of the church. (To be reviewed.)

Goya, Rebellious Genius. By Marion Chapman. Egmont Press, $2.50. "Semi-historical novel" built around the life of the eighteenth-century Spanish painter who was an incomparable genius with the brush, a handy man with the sword, and *muy diablo con las mujeres.* The story had to be colorful and the style flashing (it is, in fact, a trifle flashy) to match the subject.

Woman About Town. By Allis McKay. Macmillan, $2.50.

The Jew in the Medieval World, A Source Book, 315-1791. By Jacob R. Marcus. Sinai Press, Cincinnati. (To be reviewed.)

Soviet Samples, Diary of an American Physiologist. By Percy M. Dawson. Edwards Brothers, Ann Arbor, Mich., $3.60. Lithographic facsimile of typescript diary of a year in Russia ending June 1936. Simplified spelling, e.g., "I was cald to the foren offis." Keen observation and careful record, with emphasis on the scientific side. The general impression was favorable. The author was sorry to leave.

The Eastern Branches of the Catholic Church, Six Studies on the Oriental Rites. By Donald Attwater and others. Longmans, $1.50. (To be reviewed.)

Services of Religion for Special Occasions, for Use in Churches of the Free Spirit. Beacon Press, $1.50. (To be reviewed.)

CORRESPONDENCE

Open Letter from a Congregation

EDITOR THE CHRISTIAN CENTURY:

SIR: I am enclosing an open letter to Mr. Roosevelt adopted by our church last week, hoping that its appearance in your magazine may stimulate other congregations to do likewise.

Linden Baptist Church, CULBERT G. RUTENBER.
Camden, N. J.

[Enclosure]

Dear Mr. President:

In your recent message to Congress you said that the "National Administration has promised never to stand idly by and watch its people and its national life disintegrate." We feel the same way as you do about the tragedy of national disintegration and hence we want to bring to your attention the plight of that section of the citizenry which will disintegrate first and fastest—those on relief. Some of us have been in that category, Mr. President, and some of us still are, and we are grateful that the government does not want to see any of us starve. But we have had national relief for some years now and we are of the belief that we can begin to speak from experience about the necessity for reform in relief legislation.

Now we acknowledge, Mr. President, that the details of relief administration constitute a difficult problem and about many of these details there is honest disagreement, but we are united on at least this one thing: the immediate importance of changing the rule that forbids reliefers to seek odd jobs. Those receiving help from the government must not be forbidden to improve their lot.

Our present method of dispensing relief encourages chiseling and dishonesty. No one will become a bloated plutocrat on a

relief standard of living. On the contrary families find it difficult to supply minimum needs. When this difficulty becomes acute, the average person is going to seek means of augmenting his income. But this the law forbids him to do. Hence there arises a conflict between respect for the law and the desire to alleviate the suffering of loved ones. What is the result? Well, Mr. President, in the case of multitudes, the temptation to chisel for a worthy cause is too strong. . . .

A great deal has been said about relief destroying personal initiative by removing the will to work. The extent to which that may be true is debatable but certainly personal initiative isn't helped any by a system which says to the needy, "We'll see that you don't starve, if you promise not to help yourself." If the giving of help is contingent upon idleness, who wouldn't be idle? It's a wonder that any of our people still hang on to part-time jobs that return a mere pittance. Why struggle to keep your head above water by working, when you can sometimes do just as well or better on relief? This is a great evil, Mr. President, and should be remedied immediately. People should be encouraged to improve their standard of living rather than forbidden and if a man can find a day's work here or a day's work there, more power to him. . . .

Perhaps you are thinking by this time, "This all sounds good, but how will the taxpayers who pay for the relief program react to such a proposition?" Well, sir, we believe that those who pay the taxes which support relief would do so much more cheerfully under this plan than under the present method. You see a lot of people who still have money to spend can't understand how it is that they can't get people to help when a need arises. They say, "The country is going to the dogs; nobody wants to work anymore. Why, we can't get anyone to come in and houseclean or mow the lawn or do the ironing. Where are all these unemployed people we hear so much about? They must be lazy; relief is ruining the country." And that, Mr. President, is not a very healthy frame of mind to have when faced with the problem of taxes for relief. But it isn't all the fault of the relief clients. You won't let them help themselves out and if they tried it, they would find themselves on the short end of the stick.

We don't think, Mr. President, that taxpayers would grumble about any extra cost of supplemental relief. On the contrary, we think they would pay taxes with much better grace if they thought that relief clients were in a position to help themselves. Some of us are taxpayers and we would be highly pleased to see this idea adopted.

There are other advantages to this idea, such as the potential increase in purchasing power made possible, the preservation of the morale of those on relief, etc. But we think you get the idea. We hope so.

Adopted at the Quarterly Business Meeting of the Linden Baptist Church, Camden, New Jersey, April 20, 1938.

CULBERT G. RUTENBER, Pastor.
ANNA G. LORE, Clerk.

Prerequisites for Pacifism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your series on "The Pacifist Position Today" you are doing religion and the country a distinct service. There must be clarity of thought, and the issue is urgent. However, much confusion prevails; and Professor Bainton, in the first article of the series, opens up the way to an intelligent solution, divorced from sentimentality and the mere juggling of words.

The nonpacifists, the self-styled "real Americans," who disdain the Christian attitude toward war as silly and suicidal, *are right,* unless we can take them back behind or out beyond the present situation. If we are to justify our national history, and the present dominant ideas as to national destiny, then the pacific attitude has no place. Our course in violently wresting the choice parts of the North American continent from its former owners; our procedure in the Mexican and Spanish-American wars; our shooting of some thousands of Filipinos so that the survivors would know that we only want to do them good—so long as we make our national philosophy of life one which will justify such a history and such a present dominant attitude, pacifism is simply foolish. Those who scorn us are right, and we ought to acknowledge it.

That of course is not the end of the matter, for to some of us it seems that the Christian obligation to oppose war and the causes of war is absolute and inescapable. But this position entails the obligation to "try generosity and even equity." "Turning the other cheek" will become the positive refusal to have enemies, or to engage in courses of conduct which will create or encourage enmity. To claim for ourselves and our nation all the fruits of the nonpacifist attitude invites foes. Before our pacifism becomes a positive force we have got to abandon such demands, and adopt the Christian attitude on many other issues than merely those of violent conflict. That position, occupied alone on this one issue, becomes utterly untenable.

Congregational Church, WALTER H. RILEY.
Huron, South Dakota.

Roman Catholics and Free Will

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Mr. William Franklin Sands in your issue of May 18 will be regarded by the many non-Catholics who know him as the product of a liberal mind and a generous heart. At the same time non-Catholics will, I think, find it impossible to follow Mr. Sands' argument in respect to the relation of the Catholic Church to free will, to the position of religion in the modern state and to the natural and civic rights of non-Catholics.

Mr. Sands in his letter unqualifiedly takes the stand in favor of free will as the natural right of man. He then proceeds to declare in favor of the supremacy of the Roman Catholic Church. It is well known that membership in that church is to be obtained and maintained only by the profession of the subordination of obedience to the Pope in all matters of faith and morals and in all matters pertaining to the discipline of the Catholic Church throughout the world. Free will is chiefly concerned with matters of morals and if in respect to those, Roman Catholics, as the dogma of their church since 1870 declares, are in the subordination of obedience to the Pope under the penalty of the loss of salvation, how are their wills in moral issues free? It may be true, as Mr. Sands says, that every man is endowed with free will, but what is his case when, having embraced the Roman Catholic faith, he has surrendered that native free will to one whom he accepts as the vicegerent of Almighty God and the vicar on earth of his Son, Jesus Christ, and has pledged to that representative of God his obedience in the determination of questions which belong to faith and morals, under the penalty of the loss of salvation?

Mr. Sands next contends that "it is the duty of the state to enforce what the church (his church) declares to be true and to suppress what the church (his church) declares to be false and dangerous." It is difficult, even impossible, to see where free will would have any play whatever in a state charged with such a duty.

To produce such a state the Catholic citizens must necessarily be in a majority. They would have accepted by their profession of faith the deprivation of their free will in favor of the will within the Vatican and by their enactment of laws, making it the duty of the state to enforce what their church declares to be true and to suppress what their church declares to be false and dangerous, would have deprived their non-Catholic fellow citizens of the power to exercise their free will in the premises. Is it not obvious that, in such a state, free will is suppressed? It is suppressed in the Roman Catholic majority by their profession of faith and it is denied to the non-Catholic minority by the laws enacted by the Catholic majority in compliance with their faith.

These conclusions, I submit, are supported by the highest Roman Catholic authority. The Rev. John A. Ryan and the Rev. M. F. X. Millar, S. J., in their work *The State and the Church,* issued under the *imprimatur* of his eminence, Cardinal Hayes, treat of the encyclical, *Immortale Dei* of Pope Leo XIII, and give an exposition of what the Roman Catholic Church requires in respect to the suppression of free will and religious liberty for those who are not Roman Catholics. Pointing out that the constitution of any free electoral state may be changed when a Cath-

olic majority develops, the authors (p. 38) continue: "Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they have against a Catholic state? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation." They quote Pope Leo XIII (p. 32): "The state must not only have care for religion but recognize the true religion. This means the form of religion professed by the Catholic Church." Again the authors state (p. 38): "In a Catholic state which protects and favors the Catholic religion and whose citizens are in great majority adherents of the true faith, the religious performances of an insignificant and ostracized sect will constitute neither a scandal nor an occasion of perversion to Catholics. Hence there exists no sufficient reason to justify the state in restricting the liberty of individuals. Quite distinct . . . is the propagation of the false doctrine among Catholics. This could become a source of injury, a positive menace, to the religious welfare of true believers. Against such an evil they have a right of protection by the Catholic state." Again, (p. 36): "The fact that the individual may in good faith think that his false religion is true gives no more right to propagate it than the sincerity of the alien anarchist entitles him to advocate his abominable political theories in the United States."

Mr. Sands' opinions carry far because of his attainments, his personality and his distinguished position in public life. But his non-Catholic readers can hardly be expected to accept his opinion against the decrees of the Pope and the exposition of such authorities as the Rev. Fathers Ryan and Millar writing under the *imprimatur* of the Cardinal Archbishop of New York. The encyclicals of the popes and the learned treatise from which I have quoted leave not a shred in the Catholic state—the state with a Catholic majority—of that right to free will with which Mr. Sands asserts "man was endowed from the first instant of his manhood."

We speak of "the state" and "the church." Mr. Sands says the state is an abstraction and only concrete because it is composed of men. His church, I assume, he would maintain is not an abstraction and is concrete for reasons quite antecedent to, and independent of, the fact that it is composed of men. Be that as it may, the modern electoral state, reduced to the simplest terms, is merely so many million voters, part Catholic and part non-Catholic. In moral civic issues the Catholic citizens have surrendered their free will to the will within the Vatican, and when in pursuance of that will, e.g., in the application of the *Syllabus of Errors* of Pope Pius IX, or of the encyclical *Immortale Dei* of Pope Leo XIII, they have, by a Catholic majority, suppressed the natural rights of their non-Catholic fellow citizens, we shall have the Catholic state portrayed by Fathers Ryan and Millar.

It is against such a state that Protestantism asserts not a negation but an affirmation of the free conscience and its necessary concomitant, the free will. The modern electoral state embodying this positive affirmation is the supreme achievement of the Reformation. The free conscience and the free will of the voter is essential in such a state, to the constitutional determination of civic moral issues, for it is a state fundamentally and constitutionally motivated by the free will of its citizens. When Catholic majorities develop, such issues obviously must be determined by wills in the subordination of obedience to the authority within the Vatican, under the penalty of the loss of salvation. The Protestant state will have become a Catholic state. That is not a state of free will.

New York City. CHARLES C. MARSHALL.

The Church Is Itself to Blame

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorials are a stimulus and an inspiration to your readers. But in the recent one on "The Arrested Church," I thought you blamed the world for the situation in which the church finds herself and did not sufficiently call attention to what I believe to be without question the reason the world is as it is. It is true that before the great war, the church was beginning to hold up ideals of international peace. But what if it had as a body and as individuals adhered to the absolute pacifist position all through the war? What if it had refused to sanction the war, to recruit for it, to send chaplains to the front? If it had so declared itself and acted, the hundreds of thousands of disillusioned, spiritually wounded soldiers would have returned to the church saying: "You were right, henceforth you may count on our loyalty." If that had happened in all the warring countries, is it too much to believe that we should now have a different world?

You also say that the ideals of Rauschenbusch and Gladden were having their influence on the church before the war. But in very few instances did churches or individual Christians renounce the pursuit of wealth and material possessions for the sake of the dispossessed. If that had happened along with the refusal to have anything to do with war we should be infinitely farther on the road to the Kingdom of God than we are now.

It is easy to point out what we might have been but I doubt if even now, after all its lessons, the church would stand against another war should the call to arms come, or if its members on the whole are making much sacrifice to bring about a changed social order.

I do not speak as one who has attained in these matters, especially the second. But I did suffer slings and arrows for standing consistently "above the battle" throughout the great war. That attitude did not preclude the long agony of sympathy for all the combatants and sufferers.

Germantown, Pa. AGNES L. TIERNEY.

The Question Box

Please explain what is meant by the words of Gen. 5:22, "Enoch walked with God, and he was not, for God took him"? Does this mean that his departure from the world was different from that of other men? Mrs. B. F. R., Covena, Calif.

IT MEANS that such was the Jewish tradition regarding the matter. It is evident that the priestly writer of that portion of Genesis regarded the two patriarchs Enoch and Noah as exceptional in their characters. Of both of them he declares that they "walked with God," that is, they were pious men. There is nothing in the passages to imply anything mysterious or supernormal about their deaths. They were men of saintly lives. The story of Noah was long and exciting, but of Enoch it was written merely that he was a good man, and God took him at last, that is, he died. In the case of Noah this statement of his death was sufficient. (Gen. 9:29.) But the added remark regarding Enoch that he disappeared, or that God took him, which meant the same thing, gave rise to a mystical interpretation of the matter among the Jews, which is reflected in the New Testament. Around these two prophetic lives an entire literature of the apocalyptic order grew up. The book of Enoch and the lost Apocalypse of Noah, referred to in the book of Jubilees and elsewhere, are probably only a part of the total body of writings relating to these patriarchs.

Apparently it was felt in certain circles of scriptural speculation that some men were worthy of an unusual and spectacular end. The mystery connected with the death and burial of Moses did not quite satisfy this mood, and in two cases at least a more dramatic sequel was devised. Elijah was taken to heaven in a chariot of fire (II Kings 2), and Enoch was "translated." To be sure, this translation is not mentioned in the Old Testament, where the reference to the death of Enoch is in the usual form, save that he is said to have disappeared, which was equally true in the tradition regarding Moses (Deut. 33:6). But by the age of the writer of Hebrews the simple words regarding Enoch had taken on a different meaning, and were interpreted as implying a miraculous removal from earth "that he should not see death" (Heb. 11:6).

Such romantic and supernormal incidents in connection with forceful personalities are entirely consistent with the psychology and beliefs of the times from which they emerged. H. L. W.

Many in South Hail Wage Bill

See No Prosperity Except in Enlarged Buying Power of Workers—Living Costs High, Standards Low

(Correspondence from the New South)

NASHVILLE, TENN., June 1.—No section of the country needs the federal wage and hour bill so much as does the south. When wages for WPA work relief were fixed upon the basis of the wage prevailing, the average ranged from 19 cents per hour. Relief costs in three typical states, Georgia, Arkansas and Alabama, have been from $6 to $8 per month. In Gastonia, the greatest textile center in the south, the incomes for 35 per cent of the white families and 76 per cent of the Negro families is less than $1,000 per year. The courageous editor of the Tupelo, Miss., *Journal* exposed the fact that in certain hosiery plants in his state wages were as low as from $1.66 to $3.55 per week. A correspondent for the *New York Times* reported that he found "graduates" of a "vocational school," after three months' work without pay, received from $12 to $14 per week for labor for which the workers in the same skilled craft in a union mill in the north received $37.50 per week.

The *Hosiery Workers Journal* reports that textile workers are at present receiving 20 per cent less in the south than in the north and that this is 20 per cent more than they received before the depression. The NRA raised their wages by one-sixth and many operators endeavored to keep them up after the law was declared unconstitutional, but those who refused to do so compelled a general lowering of the wage.

In the past 16 months out of 123 new hosiery mills started, 104 were opened in the south, and out of 69 that have expanded their plants 57 are in the south. This illustrates the migration of the textile industry southward, motivated in most cases with the hope of getting "cheap and docile labor."

* * *

Living Costs in South High as in North

In a recent investigation of the cost of primary articles of diet the theory that living is cheaper for the mill worker in the south than in the north was once more exploded. In a comparison between costs in New York and Atlanta, in stores of the same chain within the same day or days, bread was found to average a penny per loaf more, milk two cents per bottle more, potatoes one-half cent per pound more, and flour one-third more in Atlanta than in New York, but the purchases of "fat-back" and corn meal were large in the southern stores and very small in the north. The simple fact is that living is not cheaper for the southern mill worker than for his brother in the north. He pays less for rent on the average but he lives in a much poorer house—in fact, his rental payments, based upon the cost of the house in which he lives, is often larger.

* * *

Lower Standard of Living Accounts for Difference

The difference in the cost of living between the north and the south is simply a difference in the standards of living, and nothing is so much needed to increase prosperity in the south as greater purchasing power for the masses who labor in field and factory. The AAA finds that the consumption of milk in the south is less than one-half of that per capita in the north. The administration says that there must be an increase of 40 per cent in the consumption of eggs, 60 per cent in that of milk and 25 per cent in that of fruit and vegetables, if the southern field worker is to have a minimum healthful diet.

The farm security administration has recently issued a bulletin entitled, *Rich Land —Poor People,* which reveals, after wide surveys, that the gross income for sharecroppers ranges from $415 down, which means that the net income is, of course, considerably less—not over $1 per day for the family on a yearly basis. The average wage for white farm laborers was found to be $264 per year, while that for Negroes, both tenants and laborers, averages $251.

* * *

New Deal Will Continue to Win

It is safe to predict that if militant campaigns are made by men with campaigning ability for nominations to Congress in the coming primaries, the victories of Senators Hill in Alabama and Pepper in Florida will be quite generally duplicated all over the south. Both these statesmen campaigned in defense of the wage and hour legislation and the New Deal in general. Campaigns to repeal the poll-tax are on all over the south. This last vestage of the old property qualifications for voting, retained in the south to help keep the Negro away from the ballot box, has kept the poor white away also, and now the poor white is awakening to the fact that he must vote if he would be emancipated politically.

* * *

New Solidarity Appears of Poor White and Negro

The Negro vote likewise is increasing and the lower income white groups are beginning to realize that their economic fate and that of the Negro are tied up together, as also those of poorer farmer and white wage earners. Nonpartisan farm-labor meetings are being held to consolidate blocks of votes for the coming primaries and to influence likewise state legislation, and special campaigns will be made against the more notorious of the reactionary representatives in Congress.

The C.I.O. unions admit colored workers on the same basis as white wage earners and the C.I.O. and the railroad labor unions are leaders in the nonpartisan movement, which is, in the south, of course, not nonpartisan so much as simply a progressive Democratic movement. There are some surprises in store for the reactionary leaders of southern Democracy in the coming primaries.

ALVA W. TAYLOR.

Unitarians Hold Annual Meeting

Divide on Japan Boycott but Condemn May Bill—Methodists Celebrate Aldersgate—Graft in Connecticut

(Correspondence from New England)

BOSTON, June 1.—The American Unitarian Association, handling the business of the denomination, by charter must meet in Boston, though its twin, the General Conference, an inspirational gathering, is carried to all parts of the country, this year to San Francisco. There are obvious advantages in always meeting in the same place, which happens to be in the spacious auditorium of the most orthodox of Baptist churches, Tremont Temple. Every local church may send delegates, in proportion to the membership of the denomination.

"The Anniversaries" are a great occasion. The business gathering of more than 2,000 is an impressive demonstration of democracy, a religious "town meeting." Resolutions must be received in time to be transmitted in advance to the churches. They are classified, and discussed by "panels," attended by those specially interested in each line. A business committee then considers, but they are presented by the chairmen of the panels to be discussed, amended, and acted upon for the entire assembly.

In the meeting just held resolutions dealing with "denominational advance" were adopted unanimously. But when international questions were reached, debate became vigorous, from floor and galleries. "We don't want politics in the church!" (Applause.) "If the church keeps out of politics, politics will push the church out of the world!" "True! Look at the result in Germany, where the church did 'mind its own business'!" (Louder applause.)

The May bill was condemned as "not required and a menace," by an overwhelming voice vote; it is challenged but confirmed by rising vote. On a popular boycott of Japan opinion was nearly equally divided.

* * *

Methodists Commemorate Wesley's Conversion

With Methodists throughout the world, our conferences have celebrated the bicentennial, not of their founder's birth, but his "second birth" in Aldersgate street, London. The merger of northern and southern churches—"The Marriage of Methodisms," as Dr. Ralph Stoody of Fall River put it at the meeting in Providence, R. I.—increased the enthusiasm. At the New England Conference in Lynn, Mass., the Boston University School of Theology launched its campaign for a $2,000,000 "Century of Service Fund," with an address by that "distinguished Methodist layman," Gov. Alfred M. Landon. "It must be apparent now," he said, "that if Christianity does not achieve its ends, democracy cannot suc-

ceed. I think that most of us are convinced too that if democracy fails, Christianity will go back many hundreds of years." Thus, the profoundly spiritual movement inspired by Wesley is concerned equally with "politics."

* * *

Denounce City Government In Waterbury

The New York East Conference, which includes the western part of Connecticut, denounced the city government of Waterbury for denial of civil and religious liberties, similar to that in Jersey City, and "graft and corruption, extraordinary injustice and wastage of public funds in this time of need." The Congregational conference called for passage of the pending bill to take away from the Massachusetts Alcoholic Beverage Commission, characterized in the debate as "one of the most corrupt," the power of overruling local license boards. Our churches all seemed determined not to be "pushed out of the world."

* * *

Political Corruption Exposed

The grand jury report, accusing Lieut. Gov. Frank Hayes and 31 others and laying bare a ring of Waterbury politicians charged with looting the city treasury of more than $1,000,000, has been a profound shock to the "Land of Steady Habits." A reform wave may be the decisive factor in the coming election. Governor Cross, who stepped from a Yale professorship into the governor's chair, has served four terms, and at the age of 76 is presumably a candidate for the fifth, now emerges with enhanced prestige, for his program of governmental reforms is credited with hastening the uncovering of wrong conditions. He promptly demanded the resignation of three of his appointees who were involved.

Such scandals are rare in our smaller cities, like Waterbury. Conditions under past administrations in Boston have been exposed by the conviction of a former city treasurer for "jury fixing" to conceal a corrupt deal. The situation created by gambling in Revere has at last resulted in the indictment of its mayor on charges of embezzlement and of a night club owner for the mysterious murder of the "racketeer" Breen. The consolation is that when evils are brought to light conditions are improving.

E. Tallmadge Root.

Methodists Hold 'Men's Convention'

A "Methodist Men's Convention" was held at the Syria Mosque, Pittsburgh, May 21-22, under the auspices of the lay activities movement and sponsored by Bishop Adna Wright Leonard of the Pittsburgh area. More than 2,500 registered delegates were in attendance. Addresses were made by Mr. Edgar Welch, Dr. Louis Warren, Sergeant Alvin C. York, Mr. Robert White, Rev. Peter Shih and Dr. Edwin Lewis. The singing was under the direction of Mr. Arthur M. Tanner, with special music by the Pioneer Male Quartet. Bishop Leonard presided at all the sessions of the convention, and broadcast an address over KDKA on the subject "John Wesley and the Methodist Movement." The convention was in commemoration of the bicentennial of John Wesley's spiritual awakening.

Portland Council Loses Secretary

Dr. E. C. Farnham Becomes Head of Los Angeles Federation—Rabbi Dedicates Methodist Church

(Correspondence from Oregon)

Portland, Ore., June 6.—After 13 years of notable service, Dr. E. C. Farnham, executive secretary of the Portland Council of Churches, leaves August 1 to assume leadership of the Los Angeles federation. Dr. Farnham entered the council secretaryship from a local pastorate. His long service in Oregon has won the esteem of our people; civic and religious forces are uniting in expressions of regret at his departure and in tribute to his personality and leadership. He has developed the Portland council into one of the strong interdenominational agencies of the country. Outstanding is its extensive program of week-day Bible instruction in cooperation with the public schools. Dr. Farnham has also given direction to the Oregon Council of Churches and has built an effective state-wide program of united Protestantism.

* * *

Spiritual Emphasis Week At State College

"As I See Religion" was the theme challenging the 4,000 students of the Oregon State College, Corvallis, in a post-Easter week of spiritual emphasis. Bishop Benjamin D. Dagwell, of the Protestant Episcopal Church, presented the platform messages. Able assistants were: Dr. Arthur Jones, physician, Mrs. J. C. Plankinton, homemaker, Dr. Edward L. Clark, Y.M.C.A. educator and Herbert Templeton, businessman. These prominent lay people of Portland spent the week on the campus meeting students in personal and group conferences. Response was enthusiastic and the success of the plan assures its repetition. The program was directed by Dr. E. W. Warrington, head of the department of religion in the State College.

* * *

Interdenominational Work At Bonneville Dam

During the past four years of dam construction at Bonneville, on the Columbia river, an effective religious ministry has been conducted under the administrative direction of the Portland Council of Churches, although it is largely financed by the National Home Missions Council. Completion of the federal project has reduced the community of 3,500 workers to 150 families. The church work is to continue as a unit in a newly organized interdenominational larger parish, into which the Methodist church at Cascade Locks will be merged. The Bonneville Larger Parish will be administered by the board of missions of the Oregon Council of Churches. This is the state's first permanent parish to have interdenominational oversight.

* * *

Baptist College Loses President

Dr. Elam J. Anderson, vigorous head of Linfield College (McMinnville) since 1932, goes to the presidency of the University of

COKESBURY GOOD BOOKS

ADOLF KELLER:

FIVE MINUTES TO TWELVE

"The book explores the question, Is such an experience as that at Oxford and Edinburgh communicable to our Churches? The main issues stand out so clearly that even the laziest-minded reader will lay the book aside with trembling, although if he sees its meaning, it will not be with fear."—*Federal Council Bulletin.*

"The book has an exciting dramatic power; it is a picture of crusade by the Christian Church, united by common loyalties."—*Pulpit Digest.* $1

WILLIAM ADAMS BROWN:

THE MINISTER: His World and His Work

In this book Dr. Brown surveys the world in which the minister must work; and then studies the task of the minister as priest, evangelist, teacher, pastor, and churchman. "This book bears the birthmarks of our immediate era. No minister can ponder it without winning new understanding of the breadth of his task and new valor in its service."—*Christendom.* "Here is much good news, born of a mind that has broad horizons."—*Church Management.* $2

DAWSON C. BRYAN:

THE ART OF ILLUSTRATING SERMONS

"How to collect, classify, and build illustrations into the sermon, then how to interpret and illuminate truth through the illustration of incident, metaphor, parable, and story are most adequately treated. Everyone who practices or teaches preaching must know this book."—*Garrett Tower.* "It is a very timely publication, for at best you cannot find in any work on preaching more than a chapter discussing this vital and important problem. It should be read by all preachers and students." — *The Foundation.* "One takes pleasure in commending so useful a book. The chapters are splendid."—*Review and Expositor.* $2

At All Good Bookstores

Cokesbury Press, Nashville

Redlands, California. Dr. Anderson's administration has been marked by large enrollment increase, the securing of additional buildings, and the development of progressive educational policies. One of Oregon's most popular churchmen and active in interdenominational circles, conservative Baptists have made him a storm center in his own fellowship. The selection of his successor has precipitated a struggle by fundamentalists to gain control of the institution.

McMinnville has recently had a communist scare, with the usual action from patriotic groups. Dr. Russell Brougher, militant evangelist operating in the community, claimed that communistic forces in the college were halting the success of his meetings. President Anderson denied the truth of these charges, stating that students objected to the evangelist's methods.

* * *

Albany College Moves To Portland

Presbyterians are also losing their college president: Dr. Thomas W. Bibb has resigned after nine years at the head of Albany College. For several years the college has maintained a unit in Portland, occupying rented quarters; now the entire institution is moving to the city and its Albany property, utilized since 1867, is on the block. A complete reorganization is under way with Dr. Perry C. Hopper, pastor of Westminster Church, as newly elected chairman of the board. Dr. Hopper has announced the board's purpose: "A college of liberal arts under Presbyterian auspices, free from denominationalism, bigotry or race prejudice." It is insisted that students attending "should not only have their knowledge increased, but their faith strengthened.

* * *

Congregation Beth Israel Marks 80th Anniversary

Commemorating the 80th anniversary of the founding of Congregation Beth Israel, Jews and Christians united in a colorful program. Dr. Jacob Marcus of Hebrew Union College, Cincinnati, guest speaker, stated that "in no other state in the union has the Jew adjusted himself to his environment better than in Oregon." He referred to the fact that in Oregon Jews have contributed a man to the governorship, to the United States senate, and as a minister to a foreign nation. Dr. Marcus declared that it is "respect for learning linked to moral aspiration that permits the Jews to survive today." In Beth Israel's magnificent temple, one of the notable structures of the west, is a window placed by Christians and dedicated to fellowship. Pulpit chairs are a gift from First Presbyterian Church. Dr. Henry J. Berkowitz, rabbi, is an outstanding community leader.

* * *

Rabbi Dedicates Methodist Church

Inter-faith comity was climaxed in the recent rededication of the Methodist Church at Tillamook, when Rabbi Henry J. Berkowitz preached the dedicatory sermon. Dr. William Wallace Youngson, minister of this important outpost of Methodism, was ten years ago a Portland pastor and shared in the movement to place, as a gift from Christians, the fellowship window in Temple Beth Israel.

RAYMOND B. WALKER.

Butler Has New Divinity Building

Announce New 'College of Religion' Structure Ready in Fall—Unitarian Leader Retires

(Correspondence from Indiana)

INDIANAPOLIS, May 25.—The Disciples of Christ held their 99th annual convention in the First Christian Church, New Castle, Ind., May 16 to 18. One thousand registered delegates were in attendance. The important announcement on this occasion was that the new structure for the college of religion at Butler University, for which $250,000 has been raised, would be ready for occupancy next year. Under the direction of Dean F. D. Kershner, who has been seriously ill for six months, this work will progress rapidly. Rev. Ephraim D. Lowe, pastor of the Olive Branch Christian Church, Indianapolis, was elected president for the centennial year. The Indiana convention was organized in 1839 in the Central Christian Church, Indianapolis. The centennial convention will be held in Indianapolis.

* * *

Marion Has New 'Y' Secretary

The city of Marion has been called to the attention of Indiana twice during this spring season. The first time it was the state Y.M.C.A. convention, March 22-24, at which Dr. Wellington Koo made several memorable addresses in behalf of Christian work in China. More recently, on May 15, Clarence M. Guthrie, Indianapolis Y.M.C.A. religious director for ten years, began service as executive secretary in the Marion Y.M.C.A. Mr. Guthrie's fine record in Indianapolis was celebrated in a congratulatory dinner on the part of his friends on the evening of May 11.

* * *

Venerable Unitarian Leader Honored

Monday evening, May 16, during the sessions of the 86th Annual Western Unitarian Conference, a recognition service was held in All-Souls Unitarian Church, Indianapolis, in honor of Dr. Frank S. C. Wicks, and his promotion to the post of pastor-emeritus. Dr. Wicks has reached the age of 70 and has been for 32 years pastor of All-Souls congregation. During these 32 years he has also been identified with a multitude of civic and social enterprises. Differing with many of his brethren on social questions, yet he gave himself unstintedly to public service. His church slogan has for a long time been "A Religious Center with a Civic Circumference."

The speakers on this occasion were Fred Hoke, an Indianapolis manufacturer; Dr. Augustus Record, Detroit; and Dr. Everett M. Baker, vice-president of the American Unitarian Association.

* * *

Episcopal Bishop to Have Coadjutor

At the 101st Annual Diocesan Convention held in Terre Haute, Ind., April 20, 21, Joseph M. Francis, Bishop of the Indianapolis diocese of the Protestant Episcopal Church, was granted his request for the election of a bishop-coadjutor. Certain duties of the bishop will be assumed by the coadjutor, and he will succeed the bishop automatically in the event of his retirement. A committee of 18 was appointed to select nominees for the office. A special convention will be called this autumn for the election.

In September 1939, Bishop Francis will have completed his 40th year of service in this diocese.

* * *

Federated Church Women Hear Notable Speakers

The ninth annual meeting of the Indiana Council of Federated Church Women was held in the First Methodist Church, South Bend, Ind., April 19-21. The theme of the meeting was "Relate Religion to All of Life." Three speakers made contributions of significance: Mrs. R. J. Hudelson spoke on the message of the Oxford Conference to the churches; Dr. Charles W. Gilkey of the University of Chicago spoke about the Christianity that is able to bridge between the different groups of society and support a new order; and Mrs. Emory Scholl, state probation leader of Indiana, who presented, on the basis of the experience in her work, the opportunity before the home and the church for constructive leadership of youth. Mrs. R. R. Mitchell, Indianapolis, was reelected president.

* * *

Catholics and Protestants Join in War on Obscene Magazines

A community effort at cooperation has been successfully made in the city of South Bend, Ind. The South Bend deanery of the National Council of Catholic Women, of which Mrs. A. P. Perley is president, and the department of public morals of the Council of United Church, Rev. W. C. Zimman, chairman, have joined hands in dealing with the problems of salacious literature in their newsstands. They have named it "The Consumers' Campaign." Its success has won attention over the country.

United States attorney, Val Nolan, in Indianapolis has prosecuted several cases in the federal court. His own attitude adds vigor to the local effort. "It is a federal offense not only to mail obscene matter but to send it by express from one state to another. I believe this traffic does untold damage to the morals of a community. If I find the jury feels as I do, then the demoralizing traffic will be stopped in this district. I know of no other influence so subversive to the morals of youth. Lascivious and salacious publications degrade all who touch them, but adolescent youth are their special victims." The Indiana retail druggists also want to be counted among the promoters of good magazines.

* * *

And So Forth

Indiana Council of Religious Education will hold its Annual Convention at Winona Lake, June 14 to 16.

Dr. Stephen J. Corey, president of the United Christian Missionary Society, for a number of years, will become president of the College of the Bible in connection with Transylvania University, Lexington, Kentucky. His work begins next September.

The annual meeting of the Church Federation of Indianapolis was held in the Second Presbyterian Church, May 11.

ERNEST N. EVANS.

Baptist Sessions Show Harmony

Milwaukee Meet Develops No Controversies—Threats of Future Fight on 'Open Membership' Churches

(Special Correspondence)

MILWAUKEE, May 31.—One found at the Northern Baptist Convention, which has just closed here a five-day session, a pretty substantial body of level-headed and genuinely devoted people, not likely to be swept off their feet by fanatical appeals. About 3,000 delegates were present. While the convention began on the 26th, there were a number of pre-convention meetings of various official boards and organizations, as well as of such nonofficial or semiofficial organizations as "The Church and Social Progress Congress," held under the auspices of the committees and agencies of the convention concerned with social education and action. Another such group was the "City Sponsors," an organization of men interested in promoting more effective city mission enterprises. Opposing theological points of view also had representation in pre-convention meetings—the Fundamentalist Fellowship (not to be confused with Norris' maverick group whose antics were played up in the press but were hardly noticed by the delegates), and the Roger Williams Fellowship, a group composed chiefly of younger liberals. All these meetings were well attended.

The convention itself opened promptly on time, and with most of the delegates present, to listen to the keynote address of the president, Dr. Earle V. Pierce of Minneapolis. Dr. Pierce, who long has been identified with the organized fundamentalists of the convention but was also supported for election to the presidency by the liberals last year, has given the convention energetic and zealous leadership. During the year he appeared on 110 different programs in 32 states or promotional areas, and has been especially earnest in his efforts to secure increased support for the missionary enterprises of the denomination. There was some talk before the convention of renominating Dr. Pierce, but the general conviction, even among conservatives, seemed to be that it would be unwise to establish such a precedent. The usual custom has been to elect a minister and a layman in alternate years. Further, it was generally felt that it would be unwise to elect for a second term any man so fully committed to the views and purposes of one faction in the convention.

Shy Away from Ecumenical Movement

To all surface appearances the convention was as calm, and as free from seriously divisive issues, as could possibly be the case. But just beneath the surface, and occasionally revealed by a casual remark, were issues which, at some future time, may cause serious trouble. Among these I would list the attitude of the convention to the growing ecumenical movement. All Baptists, even the most liberal, look with suspicion upon movements which seem to threaten, though ever so remotely, any degree of overhead control. Baptists are very jealous of both the right of private judgment and the autonomy of the local church. Anything like church union they tend to back away from. But some Baptists are willing to explore, very cautiously indeed, the contemporary movements toward unity, while others would rather leave the whole thing alone. The convention, however, sent a delegate to represent it at the Holland meeting looking toward the formation of a World Council of Churches. The convention probably will enter the council, but will certainly make clear in doing so that it is committing itself only to cooperative enterprises and not to organic union.

Related to that issue is one which comes up in some form or other almost every year, namely the relation of the convention to the Federal Council of the Churches of Christ in America. Recently the attack on the council has been for its alleged radical and subversive tendencies and its so-called entanglements with Moscow. One wonders if anybody really believes this nonsense. Anyway, a resolution was again handed in to the resolutions committee, asking that the convention withdraw from the Federal Council. All that came out of the committee, however, was the following: "Whereas we, as a denomination, sustain relationships with other Christian bodies and organizations, and whereas there is confusion in the minds of our people as to the organizations themselves and the implications of our relations to them, be it resolved that we ask our committee on relations with other religious bodies to bring to us a definitive study of such organizations and of the significance of our relations to them." Such an investigation, it would seem, will, if anything, more strongly cement the relationships of the convention and the council.

Fight on 'Open' Membership

More troublesome than this issue, however, is the dissatisfaction of extreme conservatives with the "inclusive" policy of the

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missionary societies and the tolerance which the denomination shows with regard to the increase of the number of churches practicing open or associate membership. The "inclusive" policy of the missionary societies provides for the support of both conservative and liberal missionaries; while "open membership" is the reception into church membership of unimmersed believers. Both these practices are reprehensible to Baptist fundamentalists, and it is felt by many that the recent action of the Chicago Baptist Association is only the first battle in a convention-wide war to stop these allegedly dangerous practices. All sorts of rumors of possible attacks floated about the convention.

Among the important reports presented to the convention was the report of a committee seeking to devise a plan to unify the religious and missionary educational agencies of the denomination. This matter has plagued the convention for years. Educational work is divided among the Baptist Publication Society, the Board of Education, the Young People's Union, and other bodies, but vested interests are strong and it has been impossible to effect a merger. The best that the committee could do was to recommend a "Council on Christian Education," in which representatives of these agencies should collaborate, with the hope that a more complete union may in time eventuate. The report was adopted.

A Committee on Local Church Emphasis, of which Dr. Francis C. Stifler has been chairman, has been operating for the past three years and has really produced very appreciable results in stimulating the churches to greater efficiency and usefulness. Excellent publicity, graphically depicting conditions actually discovered to exist in churches as a result of careful surveys, has had no small part in waking up many somnolent organizations.

Social Action Report

The convention, in a resolution, expressed its deep sorrow concerning the assassination of President Herman C. E. Liu, of Shanghai University, and pledged itself anew "to the world-wide cause of Christ to which he devoted his life." A strong series of resolutions on "the Church and Its Social Tasks" was passed. Anti-Semitism and all forms of persecution were deplored and sympathy was expressed with persecuted groups everywhere. Unrelenting opposition to all forms of indecency, and to the liquor traffic, was expressed.

The convention reaffirmed its belief in "the processes of education, arbitration and cooperation" as means to solve the "tragic and baffling" problem of unemployment, but expressed regret that the divisions within the ranks of organized labor should add to the confusion. Baptists were asked to use their influence against American participation in the armaments race, and it was resolved "that we give our support to all pacific means for settling international disputes."

Mr. A. J. Hudson, an attorney of Cleveland, O., who has for some time been president of the "City Sponsors" group in the convention and an active leader in Baptist city mission work in Cleveland, was elected president of the convention. Rev. C. G. Brownville, of Boston, Mass., and Mrs. H. G. Colwell, of Loveland, Col., were elected vice-presidents.

CHARLES T. HOLMAN.

England Honors Wesley's Memory

Methodists and Anglicans Mark Anniversary of Aldersgate Street Experience—Czech Crisis Eased

(Correspondence from England)

LONDON, May 23.—Today John Wesley dominates the scene. Everywhere the Methodists are recalling the great day on which John Wesley's heart was "strangely warmed." The chief celebrations will be in the City Road, London, and at Bristol, Newcastle, Oxford, Epworth and other places associated with his memory. Last Sunday morning in Wesley's Chapel, City Road, Bishop Raymond J. Wade preached and in this way the Methodist Episcopal Church was represented in this historic scene.

Today at 8 P.M. there will be representatives from the Methodist churches in the many lands in the City Road Chapel, and at 8:45 Dr. Bond, the president, will broadcast the extract from John Wesley's *Journal* which tells how "about a quarter before nine" he experienced that change which is rightly called his "evangelical conversion." At York Minster the archbishop will speak on Wesley at evensong. Tomorrow in St. Paul's the Archbishop of Canterbury will preach and Dr. Bond and the Rev. Ensor Walters will read the lessons. It is entirely right that they should sing the anthem which Wesley had heard in St. Paul's before he went to Aldersgate Street, "Out of the Depths" (Aldrich's rendering), for among the preparations for that historic experience Wesley himself recalled that anthem.

Nothing has been wanting in the plans for this centenary; it has been an opportunity for many not in the Methodist company to show their gratitude to John Wesley for all that he was the means of doing for our people.

* * *

An Anxious Week End

We have had a week end which recalls more than any other the early days of August 1914. No one knew whether we might not hear any moment of a clash on the frontiers of Germany and Czechoslovakia. Lord Halifax remained in London; a cabinet meeting was held on Sunday. The ambassadors were paying long and frequent calls. Happily, as it seems today, the tension is less. We are not allowed to know more than the general character of the *démarches*.

It is understood that the British ambassador in Berlin used his utmost powers to secure at least a breathing space, and that while pleading for a peaceful solution, he did not fail to say in diplomatic language that if Germany invaded Czech country, France and Russia would be involved, and Britain's attitude must be determined by that fact. He certainly could not guarantee British neutrality. It is doubtful whether Germany would wish to make war under these conditions.

* * *

A Quaker Lectures on Democratic Leadership

The Swarthmore Lecture is one of the valuable gifts which the Friends make year by year to the life of the church and the nation. This year A. Barratt Brown took for his subject "Democratic Leadership." A more valuable discussion could not be imagined. "Democracy is essentially a method of securing not only consent, which may mean little more than passive acquiescence or mass emotion, but the contribution of as many people as possible to the process of discussion and responsibility for action." The lecturer proceeded to speak of the Quaker experiment in democracy, and of the method which is followed, "the technique of accommodation." But the whole lecture should be much more valuable to those who are not Friends, and who need badly the experience of that society. There is no opportunity here to do more than give one quotation, which sums up a truth of first importance: "It is the special task of the democratic leader to evoke the kind of following that is actively and intelligently cooperative, and not submissively obedient or acquiescent. We may indeed contrast the discipline that comes from habitual obedience and the discipline that comes from responsive understanding, the discipline of the soldier or the robot and the discipline of the disciple. The democratic leader wants, not the drilled reaction of the automaton, but the inspired response of the personality; not the mechanical conditioned reflex but the spontaneous and voluntary choice."

* * *

Baldwin Turned Bookman

When Lord Baldwin opened the Harold Cohen Library at Liverpool on Saturday, he was Baldwin, no longer the statesman, but the man of letters. He spoke on "Physic for the Mind." When he left office about a year ago, he was spent in mind and body, and unable to do anything. Then there came to him in his subconscious mind the words, "You get back to the poets," and the something said "Wordsworth." He read night after night the "Excursion" and the "Prelude." Then he began to contrast the peace of these books, which had done him good, with the restless world outside. He took down *The Dynasts* and afterwards a book he had not read for 50 years, Froude's *Letters of Erasmus*—that fine and sensitive spirit who lived in a time when Europe was breaking up.

In such reading he found restored to him that poise he had lost: "It is a comforting thought that there is no brotherhood on earth like that brotherhood of the men and women who love books. It is a brotherhood with no borders of class, recruiting from all ranks. It is a spiritual republic."

In that republic it is pleasant to think statesmen of many schools are one: Disraeli, Gladstone, Rosebery, Asquith, Balfour, Baldwin, MacDonald—bookmen all!

* * *

And So Forth

When the House of Lords discussed Abyssinia, no one felt happy about the decision made at Geneva. Lord Halifax and the Archbishop of Canterbury both spoke of it as though it were a regrettable necessity. The archbishop said that he had never spoken with more distaste in that house. He gave his sympathy to the suggestion made by Lord Lugard that the Negus must be given a limited area in which he might have autonomy.

EDWARD SHILLITO.

Presbyterians End 150th Assembly

Elect Dr. William Barrow Pugh Stated Clerk—Hubert Herring, Homer Martin, E. A. Carter Discuss Social Issues

(Special Correspondence)

PHILADELPHIA, June 1.—With an earnest plea for personal evangelism by the moderator, Dr. Charles Whitefield Welch of Louisville, Ky., the General Assembly of the Presbyterian Church, U. S. A., today in Convention Hall closed its 150th session. Three Philadelphia pastors proved gracious hosts: Dr. George Emerson Barnes of the Overbrook Church, moderator of the Philadelphia presbytery; Dr. Edward Yates Hill of the First Church, and Dr. Alexander MacColl of the Second Church. Earth from historic Presbyterian centers in each of the 42 synods was used in planting a sesquicentennial tree in Independence Square. Dr. Daniel Lamont of Edinburgh brought cheering greetings from the mother Church of Scotland, "summed up," he said, "in the watchword of the early Christians: 'Up hearts!'" Newer ventures in the coming year, whose theme will be "Growing in Christ," include a practicing mission, 37 new foreign missionaries, seminars in missions and in faith and life, larger use of the new Board of Christian Education magazine, *Pageant*, and a sesquicentennial fund of $10,000,000 for Christian education.

Dr. Pugh Elected Stated Clerk

Dr. William Barrow Pugh of First Church, Chester, Pa., was chosen stated clerk. He was nominated from the floor by President Charles A. Anderson of Tusculum College, Tennessee. Dr. Paul C. Johnston of Rochester, N. Y., nominated by Dr. William Hiram Foulkes of Newark, N. J., chairman of the special nominating committee, withdrew. An authority on church law, Dr. Pugh, who is a nephew of the former stated clerk, Dr. William Henry Roberts, has been since his teens familiar with the problems and techniques of this office, which carries a term of five years and probabilities of reelection and is really the permanent executive secretaryship of the denomination.

High tribute was also paid to Dr. Lewis S. Mudge, who for 17 years has filled the post of stated clerk with honor and distinction. From his retirement in August until next January Dr. Mudge, because of Dr. Harold McAfee Robinson's leave of absence, will serve as acting general secretary of the Board of Christian Education.

Pensions for Conscientious Objectors

In the adopted report of the committee on social education and action, President Roosevelt was asked to call an international conference on disarmament. Protest was recorded against compulsory military training in schools and colleges. Among other recommendations were entrance of America into the World Court, vigilance for civil liberties, outlawry of child labor, federal legislation to end lynching, observance of Brotherhood Day (Feb. 19, 1939), wider use of the larger parish plan for rural needs, "patient yet critical attitude toward constructive efforts to discover and work out means of so correcting economic methods that results shall be fair to all"; "confronting every social group and authority, business, professional, political, social or economic, with nothing less than the will of God in Christ for this generation." It was voted to work for the return of prohibition.

The assembly referred to the committee for study and report at the 151st assembly at Cleveland the question of relief pensions for Presbyterian ministers and their families whose conscientious objection to war might entail incarceration, concentration camp or other governmental penalties.

Herring Warns Social Action Group

Mayor La Guardia of New York, detained from attending the unofficial sessions

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The book disproves the notion that the concern of the church for the social, economic, political and cultural well-being of society is a recent innovation. Throughout the history of the church Prof. McNeill finds "a certain constancy of Christian social interest."

The closing chapters of the book point out that the next 25 years will be a period of tension "that will tax the resources of humanity." The church may adopt an attitude of "apologetic indecision" or renew its faith to bring deliverance to mankind. **$2.50**

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of the Presbyterian Fellowship for Social Action, sent a letter of regrets and greetings to the president, Rev. John Paul Jones of the Union Church, Bay Ridge, Brooklyn, N. Y. This fellowship, organized in 1934 within the Synod of New York, has since become a national organization with members in all parts of the country. G. Schubert Frye of King Ferry, N. Y., is secretary-treasurer.

Hubert Herring of New York, executive secretary of the Congregational Council for Social Action, warned the fellowship against three perils of social action. (1) It may become mixed with rather parochial reforms, like gambling and the liquor traffic, which are really symptoms of deeper evils. (2) The church may become a common scold. (3) It may take a doctrinaire approach, "for there is no patented answer," he insisted, "to the world's ills. We need to create an America in which neither communism nor fascism has a chance. The church must lead the way in leavening the social attitudes of the church people themselves. We have organized to be kind but seldom to be just. To do good is not enough. We must be fair in all areas of life."

"If organized Christianity is to challenge men to the enthusiasm and devotion which marked its beginning, then it must attack with the same courage as its founders the basic evils of our day," declared Homer Martin, president of the United Automobile Workers, addressing the Fellowship for Social Action. "It must serve again," he said, "as the head-lights, not merely the tail-lights of social progress. American workers are today engaged in a struggle against industrial dictatorship. They are seeking to establish industrial democracy. The King Georges of industry through their hired Hessians are seeking to stamp out this resistance. Industrial democracy is as essential to the preservation of American tradition as political and religious freedom. Autocracy in industry has proved as irresponsible and dangerous as either religious or political autocracy."

"Thousands of Negroes have turned from the church to labor," Elmer Anderson Carter of New York told the Fellowship for Social Action. He stressed the problem of the emerging Negro. "When and where will he have a chance to work and be spurred by dreams of achievement?" At the Afro-American anniversary Dr. Albert B. McCoy of Atlanta declared: "Less than half the Negro population has been won by the churches of America," and Dr. William Lloyd Imes of New York predicted: "In probably less than five years we shall face the color line within our communion in similar fashion as the Methodists are facing it today."

Progress in Missions

A century ago Presbyterian foreign missions had only six mission stations and 26 missionaries, who could report but ten communicants. The cost then was $36,000. Now the annual budget exceeds $3,000,000, not counting nearly $2,000,000 contributed on foreign fields. Mission stations now number 141, with 697 outstations, served by 1,260 missionaries and 8,657 nationals, with 52,000 communicants in Africa, Brazil, Chili, China, Chosen, Colombia, Guatamala, India, Iran, Iraq, Japan, Mexico, Philippine Islands, Siam, Syria, Venezuela. Nearly 150 missionaries were present at the assembly.

Daily luncheon seminars heard Prof. Otto Piper of Princeton Seminary on "Current Trends in Continental Theology"; Prof. John C. Bennett of Auburn Seminary on "Christian and Social Welfare"; Dr. George A. Buttrick of Madison Avenue Church, New York, on "What to Preach"; Dr. Samuel G. Craig, editor of *Christianity Today*, on "The Revival of Theology in the Roman Catholic Church and Its Significance for Us"; Prof. Howard C. Robbins of General Seminary on "The Living Church in the World Today." These five brochures will be published by the Board of Christian Education. CHARLES DANIEL BRODHEAD.

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Political Feud Rends Memphis

Crump Machine Faces Hostile Governor in Fight for Its Life—Negro Gets Judgment Against Landlord

(Correspondence from the Mid-South)

MEMPHIS, TENN., June 1.—This city remains embattled. Scarcely is the fight of local police to keep out C.I.O. organizers settled by the withdrawal for the time being of the "agitators" than violence breaks out as part of the current feud between the Crump organization, which controls Memphis, and Governor Browning. Up until recently the main feature of this conflict was the persistent weeding out of state office of all Crump men and the placing of Browning men in their places. Then suddenly this purely political issue struck the religious news columns. It seems that St. Paul's Methodist Church got the idea that an excellent way to help pay off its debt would be to have the governor, who is a Methodist, appear as guest speaker at a church dinner. That the governor of the state would always be a drawing card goes without proving; that he would be dynamite at such a time as this was apparently overlooked. Anyhow the church had to wire the governor that the dinner had been indefinitely postponed.

Local newshawks stated that their investigations proved that leading members of the church had been approached by representatives of the Crump organization with dark warnings as to what might happen to the church building, to the property of members of the board of stewards, and such like.

* * *

Feud Takes Violent Forms

Hardly had the noise of this affair subsided than the feud took on the form of physical violence. Charles Phillips, known as a Browning man, was dragged from his front porch and beaten over the head with battery cables. He gave the police the names of his attackers but to date only one has been apprehended. The Memphis papers are slyly guying police for the determined way in which they say they are after the culprits, while this one attacker was released when the police did have him in custody. He has disappeared and the authorities say he cannot be found.

The last stage of the battle has been the appointment by Governor Browning of special state police for Memphis who he says are solely for the purpose of protecting his own men from violence at the hands of Crump men. It is also freely prophesied in Memphis that if the state police are on duty in the fall elections the Crump forces will be defeated. If the outsider gets the idea that Memphians are suffering under the alleged dictatorship they make a mistake. There is grumbling but seldom anything more.

* * *

Memphis Gets Award For Traffic Safety

The city has just won the cup for being the safest city in the country from the point

of view of traffic accidents in 1937. Credit belongs to Commissioner Davis. At the insistence of churchmen the worst of the pornographical magazines have been swept by Mr. Davis' police from the newsstands.

* * *

Le Moyne Closes Good Year

Le Moyne College for Negroes has just closed the year with its largest graduating class. Physical examination of freshmen was introduced for the first time. A federal art center was established where the Negroes of the city can find opportunities for art education and appreciation. By arrangement with the national government there is on display for the general public a continuous hanging of pictures—with a change every two weeks. Art classes for children in the afternoons and for adults in the evening are bringing enthusiastic response. Members of the faculty also introduced this year as a voluntary and unpaid service to the Negro community a children's project consisting of afternoon play groups and a Sunday School on the campus.

* * *

Plans New Kind of Cooperative Farm

A group of Mississippi Christian leaders, who include Bishop Bratton of the Episcopal diocese and Bishop Decell of the Methodists, is planning the establishment of two cooperative farms, one for whites and another for Negroes. The idea is to have the tracts divided into individual farms, and without the features that sometimes bring upon cooperatives the charge of being communistic.

* * *

Baptists Against The Field

Memphis churchmen have been busily discussing church unity and the source of authority in religion during the past year, several papers having been given at the Pastors Association and at the Crosscut Club. The lines of demarcation are very clear. The Southern Baptists line up strongly against any form of federation or union with other denominations while the Disciples of Christ, Methodists and Episcopalians seem to incline the other way. The Southern Baptists also take the inexplicable position that the final source of authority is the Bible. Several Methodists, Disciples and Episcopalians have spoken in public on the untenability of this, Rev. J. J. Walker, pastor of East End Christian Church (Disciples) pointing out with unassailable logic that an infallible book is of no avail in the hands of fallible interpreters.

JOHN CLARENCE PETRIE.

International Religious Education Convention

The International Convention on Christian Education will hold its sessions in Columbus, O., June 28-July 3. Twelve national interdenominational agencies are cooperating, including the Federal Council of Churches, the Foreign Missions Conference, the National Council of Federated Church Women, etc. Among the leaders on the program are Albert W. Beaven, William H. Boddy, E. F. Tittle, Hornell Hart, W. C. Bower, Roy G. Ross, Douglas Horton, Arthur H. Compton, Howard Thurman, Mabel Head, Paul B. Kern, E. Crossley Hunter, and many others. Every phase of the work of the church will be discussed.

Pastors' Minimum Pay Plan Approved

Syracuse Presbytery 15th to Adopt Proposal of $1,500 and Manse—Citizens Make Fight on Liquor Tavern

(Correspondence from Central New York)

SYRACUSE, May 25.—The Syracuse presbytery at its annual meeting held at Canastota, N. Y., was the 15th presbytery to adopt the report of the committee on the maintenance of the pastorate. This committee was appointed by the Synod of New York three years ago and consists of Rev. John Lyon Caughey of the presbytery of Troy, chairman; Rev. Henry Sloane Coffin of the presbytery of New York; Rev. George A. Crapullo of the presbytery of Brooklyn-Nassau; Rev. Ray Freeman Jenney of the presbytery of Syracuse; Rev. Warren H. Wilson (deceased) of the presbytery of New York; Rev. John R. Williams of the presbytery of Champlain (now in Wooster, O.); and Rev. Howard V. Yergin of the presbytery of New York.

The plan proposed by the committee contemplates securing to every full-time installed pastor a minimum salary of $1500 and manse, the necessary funds to be raised by a tax on churches which pay more than the minimum salary.

* * *

Syracuse Citizens Protest Presence of Tavern Near High School

A situation in a residential section of Syracuse has focused the attention of many of its citizens upon the "liquor bureaucracy" of the present A.B.C. laws of the state of New York. In spite of the preponderance of sentiment prevailing in that community a liquor permit was granted to a restaurant in a largely residential neighborhood on Westcott street, only three short blocks from Nottingham High School, which has over 1800 students. It is granted that the commissioner was within the letter of the law; nevertheless a committee of 100 representatives of that community are convinced that the present liquor laws are undemocratic and undesirable. "A proposal," says this committee, "will be made to the New York State legislature and Governor Lehman for such a change in the laws as shall prevent the continuance of a liquor bureaucracy with unlimited powers. In a democracy, citizens fear delegating unlimited powers to any group."

* * *

Many Groups Represented in Peace Problem Discussion

May 3 was the date of the Syracuse Peace Council's annual spring public meeting—this year built around the theme "Keep America Out of War"—under the able leadership of Prof. Norman J. Whitney, chairman of the council. Two lines of approach were advocated. One, world economic cooperation to remove the causes of war by processes of peaceful change, was presented at a supper conference of 50 citizens, including representatives of the Council of Churches, the university and the public school, the Jewish Communal Center, the Onondaga Consumers Cooperative Club and the general public. A very able report of the Washington Conference was given by Superintendent of Schools Clyde B. Myers of Cayuga county. Panel discussion was presented by Professor Floyd Carlson of the New York State College of Forestry, representing the consumer; Mr. William R. Dixon, director of social studies in the city schools, representing education; Mr. Milton A. Harth, a C.I.O. organizer, representing labor; and Mr. W. W. Wat-

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* * *

Strong Vote for Neutrality

The second approach, "Nonparticipation in war and the war-system," was presented by Rabbi Phillip S. Bernstein of Rochester in an evening address before an audience of approximately 300 people. A feature of this meeting was the poll of public opinion which resulted as follows: To invoke our neutrality act in Far East, 85 per cent; against keeping American battleships in war zones, 87 per cent; against protecting American investments and citizens in danger areas by armed force, 96 per cent and 98 per cent; for a peacetime embargo of arms and munitions, 70 per cent; for a war referendum, 85 per cent; opposed to the supernavy bill, 87 per cent; against the May bill, 80 per cent; in favor of economic cooperation, 90 per cent.

* * *

Hold Annual Hymn Festival

The annual community hymn festival of the Protestant churches of Oswego, N. Y., under the leadership of Prof. Gustav Lehman, musical director of Colgate-Rochester Divinity School, was held in the Union Presbyterian Church. Choirs of all Protestant churches in the city and some from adjoining villages cooperated, meeting at 5 P.M. for rehearsal under Dr. Lehman's leadership. Afterwards supper was served, and at 7:30 P.M. they formed a joint choir for the hymn festival. That people are interested in singing was evidenced by the large audience which crowded the auditorium of the church.

* * *

Student Counselors Study Campus Problems

At a meeting of religious counselors and directors of religious education in the colleges of New York state, held at Lisle, May 18 and 19, the problems and programs on each of the campuses represented were discussed. The conference was sponsored by the New York State Student Christian Movement under the direction of Ray Sweetman and Katherine Duffield, state executive secretaries. Dr. William H. Powers, dean of Hendricks Chapel and director of student religious work at Syracuse University, addressed the gathering at its first session. He spoke on the subject of attitudes and manners that should characterize leaders and counselors in directing religious programs.

In the afternoons were periods of discussion in which representatives from several campuses spoke, each one summing up in broad outline the problems and programs that obtained on their respective campuses.

* * *

And So Forth

Rev. Newland C. Roy, who has been the director of religious education and assistant minister at the First Presbyterian Church, Utica, N. Y., for the last ten years, has accepted the call to be the assistant minister to Dr. J. Harry Cotton at the Broad Street Presbyterian Church, Columbus, O.

Rev. John B. Dobson, Jr., was recently installed as the pastor of the First Presbyterian Church, Skaneateles. Mr. Dobson came from the Community Church of Darby, N. Y. RAY FREEMAN JENNEY.

200 Youths Take Pacifist Pledge

Southern California Christian Youth Council Hears Muriel Lester and Kirby Page—Demand Mayor's Recall

(Correspondence from Southern California)

LOS ANGELES, May 30.—"Japan gets the blame—we get the profits," declared Miss Muriel Lester at the sunrise service sponsored by the Southern California Christian Youth Council in the Occidental College Amphitheater, Easter morning. Japanese as well as American young people saw in her hand the shell fragment which this London social worker and war-resister had picked up beside the stiff body of a lad on the Chinese battlefield. Miss Lester recounted her interview with an American prominent in the shipment of scrap iron to the Far East. "Why pick on me?" he parried. "Why don't you do something about the oil companies and money lenders?" "Oh," answered Miss Lester, "we're going after them, too." Americans, if they were sincerely against war, she insisted, had to make personal sacrifices.

* * *

200 Take Pacifist's Pledge

At the close of the service and after silent prayer nearly 200 of those who heard Miss Lester signed cards prepared by a young Quaker: "I accept the challenge of the Cross and will abide henceforth in the spirit and teachings of Jesus. . . . It is my present conviction that whatever it may cost and whatever may be the consequence, I must refuse to fight in any war which my government may declare or to support the war system in any way whatsoever."

* * *

Kirby Page Urges Strict Neutrality

Kirby Page conducted a splendid follow-up of this meeting with an all-day Fellowship of Reconciliation conference, May 28, at the Mt. Hollywood Congregational Church. He, too, made a plea for national repentance. It is no use, he insisted, for citizens to stand up self-righteously in the temple thanking God that they are not like those "peace-hating" Italians, Germans and Japanese. The time has come for us all to confess, "Be merciful to us O God, for we are sinners." Have not we Americans during the last 100 years been guilty of a foreign invasion on the average of once a year? Why the 3,000 or so armed Americans still in China? De we not hang greedily on to our economic advantages? But if there is to be a sure foundation of peace, we have to renounce imperialism ourselves and share our privileges not alone within the nation but beyond our national borders.

Sharing our privileges, however, does not oblige us, according to Mr. Page, to build up the war machine of either the Chinese or Japanese, either the loyalists in Spain or the fascists. On the contrary, we need a stricter neutrality law—this to take effect the moment fighting abroad occurs.

* * *

Southern Californians Confer On Christian Unity

One of a series of similar gatherings across the country, the Southern California Conference on Christian Unity brought together at St. Paul's Cathedral May 26 and 27, under the hospitality of Rt. Rev. W. Bertrand Stevens, a thoroughly representative denominational group who concentrated their attention on the ecumenical idea and its challenge to the American churches. Dr. H. Paul Douglass and Dr. Henry S. Leiper represented the Federal Council of Churches of Christ in America. Prof. Chester C. McCown of the Pacific School of Religion, Berkeley, led the section on "Church and Education." Local section leaders were Dr. Willsie Martin, Dr. Roy L. Smith and Dr. Duncan G. MacLennan.

The ecumenical note in worship was struck in the devotional services, one of which was conducted by Father Elias Sady, pastor of St. George's Syrian Orthodox Church, and Father K. V. Casimian, pastor of Holy Cross Armenian Church, both of Los Angeles.

* * *

Celebrate 10 Years of Interfaith Cooperation

Early in May the founders of the University Religious Conference, O. D. Foster and T. S. Evans, the present executive secretary, were honored at a banquet at the Ambassador Hotel, celebrating the 10 years of pioneer work in the common effort of Catholics, Jews and Protestants at the campuses of U.C.L.A., U.S.C. and L.A.J.C. Mr. and Mrs. Paul Muni and Mr. and Mrs. Joe E. Brown were honored guests.

* * *

Ministers Demand Mayor's Recall

Several leading ministers of Los Angeles in a published statement are demanding the recall of Mayor Frank L. Shaw for these reasons: certain city officials have failed to act in exposing and removing such obviously protected evils as gambling and prostitution; officers sworn to uphold the law have refused on the witness stand to "give testimony because they might incriminate themselves"; these same officers have been retained on the public payroll; the police department has maintained a system of espionage on upright citizens including pastors of churches. Some of those who have been spied upon by Chief of Police Davis' special "investigators" are grateful for the honor, but they wonder whether the chief in thus complimenting them has not misused good tax money.

* * *

Los Angeles Labor Factions Unite Against 'Open Shop' Threat

The struggle for and against the "open shop," so dear to the heart of the *Los Angeles Times*, is taking interesting forms. On the one side are the "Neutral Thousands," who tell us they want harmonious relations between capital and labor but who do not clearly divulge their source of financial support; the embattled "Women of the Pacific"; and the portentous "Southern Californians, Inc." On the other side are the A. F. of L. and the C.I.O. both working for an initiative petition for an ordinance in the interest of peaceful picketing. The reason for this unity is clear when it is realized that the anti-labor-union forces, unless there is counter-action, may put through a city law with so many restrictions that picketing would be impossible. ALLAN A. HUNTER.

Norman Thomas Egged in Newark

Controversy Over Mayor Hague's Policies Grows—Catholics Warned by Head of Labor Temple

(Correspondence from New York)

NEW YORK, June 6.—A riot at an open air meeting in Newark at which Norman Thomas, armed with a permit, was to speak against Mayor Hague's suppression of free speech, finally suppressed Mr. Thomas under a barrage of eggs, tomatoes and the blare of a band. Mr. Thomas charged the riot was staged. The police did very little to prevent or stop it. "Bill" Spofford, rector of Christ Church, Middletown, N. J., but better known as the executive secretary of the Church League for Industrial Democracy, said President Roosevelt "would be beaten up by Hague's plug-uglies if he attempted to say in Journal Square what he said to a Jewish fraternal order in Washington." Mr. Spofford invited the President to repeat in Jersey City his words, "Our conception of freedom embraces complete right of free speech and assembly." Mr. Spofford was speaking in Temple Emanuel, Jersey City.

* * *

A. J. Muste Warns Catholics

A. J. Muste in his first annual report as director of Labor Temple noted the failure of prominent leaders of the Roman Catholic Church in Jersey City to rebuke Charles Brophy, vice-commander of Catholic war veterans, who talked about having 800 men with two feet of rubber hose apiece to break up an anti-Hague meeting. "Unless they do," asked Mr. Muste, "what are they going to say when others resort to these tactics in those many sections of the country where Roman Catholics are still in a minority and Roman Catholic doctrines are considered as abhorrent and subversive by many citizens as the doctrines of the Communist party?"

* * *

Hague's Course Commented on By Rabbi and Congressman

Defending Mayor Hague, B. A. Tintner, rabbi of Mount Zion Congregation, New York, commended him more wisely than he knew for having "convinced many of those who are connected with subversive organizations that what this country needs is more of loyalty to the American ideals." A beginning of Catholic criticism of the Jersey City boss may be read into the speech of Representative Joseph A. Gavagan at the communion breakfast of the Catholic Daughters of America. He advised Catholics to stop "agitating for their supposed rights" and devote their time to obtaining the election to public life of Roman Catholics "whose public and private lives are not a reproach and a disgrace."

* * *

Holy Name Societies Rally Thousands

Fifty-five thousand Catholics attended rallies of the Holy Name societies in Brooklyn and Queens. August A. Maron, former president of the diocesan union, made a plea for the laity to support the clergy in fighting the battles of the church "in these dangerous days." The size of these rallies and notable political victories such as the defeat of state ratification of the child labor amendment have made both Catholics and Protestants more conscious of Catholic power. Recent references in New Jersey to "Catholic cities" haven't helped any.

* * *

Sockman Attacks Gambling Craze

Ralph W. Sockman, pastor of Christ Methodist Church, said yesterday that both the man in the street and the dictators of Europe are gripped by the gambling spirit. "Diplomatic bluff replaces international law. Housewives buy their sweepstakes tickets. Churches resort to games of chance to pay their bills. Legislators consider the possibility of raising relief revenues by lotteries. It is a habit forming drug!" The Catholic Church has backed down on the blanket indictment of gambling in Cardinal Hayes' letter urging the state constitutional convention to retain the constitutional prohibition against this vice and to broaden

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powers of enforcement. The State Catholic Welfare Committee now explains that the first letter did not ask a ban on "harmless diversions."

Whether bingo was considered a harmless diversion was not stated.

* * *

Federal Council Issues Labor Message

Faith in democracy and its expression in industry in the organization of labor for collective bargaining with employers is reaffirmed in the Federal Council's Labor Sunday message for 1938. It hails the "responsible heads of some of our greatest industries, who have entered into collective bargaining relations with their employees," and regrets "that some have used the misdeeds of labor organizations as an excuse for obscuring the major issues of democratic industrial relations." Copies for distribution are printed this year with the first page blank so that the order of service and notices of the local church may be mimeographed there.

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* * *

And So Forth

St. James Lutheran Church, valued at $450,000, has been taken over by the Emigrant Industrial Savings Bank to satisfy the interest and unpaid taxes of $13,000. Charles Trexler, pastor, who has accepted a call to Grace Lutheran Church, Forest Hills, Queens, said, "The bank stands to make a pretty penny." Mr. R. L. Hoguet, president of the bank, made no comment.

The first Buddhist church in the east has acquired a building at 171 West 94th St. Hozen Seki, a Japanese, is the priest in charge.

BRADFORD YOUNG.

Holds Communion Service Over Radio

Bishop G. Bromley Oxnam of the Methodist Episcopal Church read the ritual of the communion service recently in the hearing (by radio) of 50,000 Methodists scattered among the churches of the Omaha area of the denomination.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Divorce of Lady X

(Merle Oberon and English cast) (U.A.) Suave, elaborate, sophisticated farce in technicolor about debutante heiress' unconventional doings in hero's hotel suite, with amusing complications. Mistaken identities carry to end. Meritorious effort, but too long, slow-moving and artificial for high praise.

For A: Good. For Y, and C: Not for them.

Hunted Men

(Lloyd Nolan, Lynn Overmann) (Para) More gang stuff, but lightened by some human interest and comedy. Respectable humble family's home made hide-out by killer hero. Maudlin worship of the rat by two children. So he softens, repents, and accepts death by police guns.

For A: Hardly. For Y: No. For C: No.

Law of the Underworld

(Chester Morris, Ciannelli, Ann Shirley) (RKO) Sinister, depressing hash of yellow-livered crime with chief gangster as hero. Young couple is robbed of money saved for marriage, then made tools of robbery, finally used in futile effort to win sympathy for contemptible hero.

For A: Poor. For Y, and C: Unwholesome.

Saint in New York

(Louis Hayward) (RKO) Hayward good choice for suave adventurer, "the Saint," a modern Robin Hood character, hired to free New York of gangsters after police have failed. How he does it strains credence but furnishes absorbing, lively and tense melodrama.

For A: Good of kind. For Y, Exciting. For C: No.

Son of the Sheik

(Rudolph Valentino) (Artcinema) The old silent film, with effective titles, and good musical background added. Comedy antiquated, kissing endless, fighting artificial, but dramatic values still good. Valentino in dual role, better as son than father. A curiosity surprisingly good after the years.

For A: Perhaps. For Y: Perhaps. For C: No.

Three Comrades

(Margaret Sullavan, R. Taylor, F. Tone, R. Young) (MGM) In grim setting of social chaos in post-war Germany, three disillusioned pals find life struggle glorified by love of charming heroine who marries one of them. Staunch loyalty, deep devotion, heroic happiness and tears, heart-breaking tragedy beautifully and convincingly done.

For A: Excellent. For Y: Mature. For C: Beyond them.

To the Victor

(Will Fyffe, John Loder) (G-B) Masterpiece of realism—real men, real dogs, real dramatic conflict—from Ollivant classic, *Bob, Son of Battle*. Authentic shepherd life in Scottish highlands, tensely human, with human and canine roles equally fine. Scotch accent very thick at times.

For A, and Y: Excellent. For C: Mature but good.

Who Killed Gail Preston?

(Don Terry, Rita Hayworth) (Columbia) Mystery baffling enough, but acting and dialog mediocre, comedy simple, romance dull. Unpleasant torch-singer murdered in novel night-club setting. Usual variety of suspects, with killer's identity adeptly hidden, providing logical solution.

For A, and Y: Mediocre. For C: No.

Best Films for Adults

Test Pilot	There's Always a Woman
Vivacious Lady	Four Men and a Prayer
Charm of La Boheme	Holiday

Best Films for Family

Gold Is Where You Find It	Mad About Music
Snow White	Lone Wolf in Paris
Stolen Heaven	Robin Hood

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